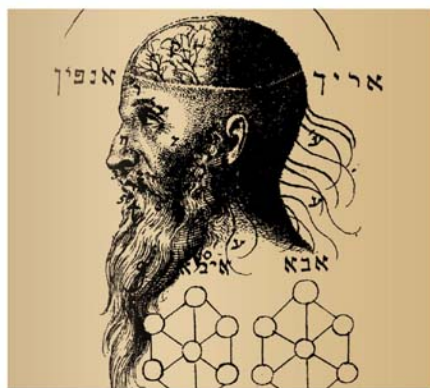


Francis Mercury
van Helmont's
*Sketch of Christian
Kabbalism*

Translated and Edited by
Sheila A. Spector



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Francis Mercury van Helmont's
Sketch of Christian Kabbalism

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Cover illustration: "The Second Adam Kadmon" from Christian Knorr von Rosenroth, *Kabbala denudata* (1677).

Library of Congress Cataloging-in-Publication Data

Helmont, Franciscus Mercurius van, 1614–1699.

[Adumbratio Kabbalae Christiana. English & Latin]

Francis Mercury van Helmont's Sketch of Christian Kabbalism / translated and edited by Sheila A. Spector.

p. cm. — (Aries book series, ISSN 1871-1405 ; v. 15)

In Latin with facing English translation.

Includes bibliographical references and index.

ISBN 978-90-04-22655-5 (hardback : alk. paper) 1. Cabala. 2. Cabala and Christianity.

3. Helmont, Franciscus Mercurius van, 1614–1699. *Adumbratio Kabbalae Christiana*.

I. Spector, Sheila A., 1946– II. Title. III. Title: Sketch of Christian Kabbalism.

BM525.H395 2012

135'.47—dc23

2012006891

This publication has been typeset in the multilingual "Brill" typeface. With over 5,100 characters covering Latin, IPA, Greek, and Cyrillic, this typeface is especially suitable for use in the humanities. For more information, please see www.brill.nl/brill-typeface.

ISSN 1871-1405

ISBN 978 90 04 22655 5 (hardback)

ISBN 978 90 04 22724 8 (e-book)

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This book is printed on acid-free paper.

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NOTE ON THE TRANSLATION

My guiding principle in translating Francis Mercury van Helmont's *Sketch of Christian Kabbalism* has been to make the treatise accessible to the modern English reader. I have attempted to remain as faithful as possible to the original text, though with two notable exceptions. First, in the original, van Helmont included bibliographical citations parenthetically, within the text. Rather than interrupt the reading with what can be disruptive intrusions, I have moved his citations to footnotes, located at the bottom of the page, indicated by Arabic numerals. Also, I have regularized the documentation style so that his sources can be more easily located. Most of these are from the *Kabbala denudata*, abbreviated *Kd.* The two-volume compendium contains multiple sections, many with their own pagination, so I have used the system outlined in my introduction (pp. 9–11). My second deviation involves the choice of Bible translation. Van Helmont used the Syriac, but because it has never been translated into English, I used the English Standard Version of the Bible, and have indicated in the translator's notes any discrepancies between it and the Syriac. These notes, which are indicated by Roman numerals, have been kept to a minimum and are primarily explanatory, but they do include any corrections or clarifications of van Helmont's text. With these two exceptions, the translation is as close as possible to the original. Regarding van Helmont's sources, I used published versions where they were available, as cited in the endnotes. Unless otherwise indicated, all translations are mine.

The facsimile of van Helmont's *Adumbratio Kabbalæ Christianæ* is reproduced courtesy of The Bancroft Library, University of California, Berkeley.

INTRODUCTION

From the earliest years of the common era, many developing forms of Christianity have buttressed their identity as persecuted minorities by defining as heresy any idea or belief that might contradict what would eventually consolidate into their core doctrines.¹ These heresies have included—among the numerous movements that have been interdicted throughout history—Gnosticism, Montanism, Monarchianism, Arianism, Apollinarianism, Nestorianism, Eutychianism (Monophysitism) and Pelagianism.² Serving as more than just a theological judgment, the label heresy made it virtually impossible to evaluate the relative merits of other movements, for by definition alone they were determined to have been theologically unacceptable, so that even to mention the possibility that there might be some elements of validity to them would be tantamount to contradicting the judgment of the religious establishment and, by extension, to question God Himself. As a result, by the seventeenth century, more than a millennium and a half of religious wars had been fought against what were perceived to have been both external and internal threats, as various forms of Christianity sought on the one hand, to consolidate their sense of self, and on the other, to maintain political hegemony.

Counteracting this dominant tendency towards theological exceptionalism has been a move towards religious syncretism. Rather than exploiting, syncretists attempted to reconcile differences in order, it was hoped,

¹ The matter of universally recognized core doctrines is problematical. According to Kocku von Stuckrad, “It is not that Christian Europe never existed; instead, Christianity in Europe has always been diverse and comprised many forms of beliefs and practices that populated the minds of believers (and non-believers)” *Locations of Knowledge in Medieval and Early Modern Europe: Esoteric Discourse and Western Identities* (Leiden and Boston: Brill, 2010), 14.

² The list comes from “Christian Heresy,” a section of the on-line *The Illustrated History of the Roman Empire*, which says heresy is “generally defined as a departure from the traditional Christian beliefs; the creation of new ideas, rituals and forms of worship within the Christian church. This was especially dangerous to a faith in which for a long time the rules as to what was the proper Christian belief remained very vague and open to interpretation” (<http://www.roman-empire.net/religion/heresy.html> [accessed March 17, 2010]). For background, see the essays in *The Shaping of Christianity in the Second and Third Centuries*, ed. E. P. Sanders, vol. 1 of the three-volume *Jewish and Christian Self-Definition* (Philadelphia: Fortress Press, 1980). Of particular interest is R. A. Markus, “The Problem of Self-Definition: From Sect to Church” (1–15).

to produce a universal religion that could be embraced by members of all faiths. A major vehicle through which syncretists attempted to transcend the many theological differences is Kabbalism. Its antecedents developing concurrently with Christianity, Kabbalism has historically provided Christians with what many hoped would be the key to what they believed to have been the early, pre-institutional form of Christianity, the supposedly pure creed some considered to have been corrupted by subsequent forms of organized religion, Jewish, as well as Christian. Therefore, syncretists reasoned, in addition to reforming Christianity, Kabbalism could also be used as another method to convert the Jews. Consequently, Christians have been drawn to Jewish mysticism at least since the early Renaissance and still are today. That interest crystallized around the speculations of Isaac Luria, the sixteenth-century kabbalist from Safed, Palestine, whose radical approach to the doctrines of creation and restoration proved attractive to free-thinkers who themselves rejected some of what they thought were the less desirable doctrines of orthodox Christianity. The most important attempt to Christianize Luria was that of Belgian theologian Francis Mercury van Helmont. In his *Sketch of Christian Kabbalism*, the only detailed demonstration of the congruences between the New Testament and an adapted form of Lurianic Kabbalism, van Helmont creates the foundation for virtually every version of Christian Kabbalism since the seventeenth century. As a syncretistic thinker who had been imprisoned by the Inquisition for the crime of 'judaizing,' van Helmont protects himself in this treatise by superimposing a veneer of evangelicalism over what is actually an amalgamation of Jewish and Christian doctrines, the effect being to camouflage what would otherwise have been considered heretical theories about religion. But before turning to the *Sketch of Christian Kabbalism* itself, it is important to consider its historical context and doctrinal base.

HISTORICAL CONTEXT

Although the etymology of Kabbalism is fairly straightforward—the word derives from the Hebrew root קבל (*kabel*), literally meaning 'to receive,' and figuratively connoting 'tradition'—its full signification is a matter of dispute.³ Probably the most convenient, if not universally accepted,

³ For a succinct survey of the different meanings attributed to the word Kabbalah, see the first chapter, "Kabbalah: The Term and Its Meanings," in Joseph Dan's *Kabbalah: A Very Short Introduction* (New York: Oxford University Press, 2007), 3–12. A comprehensive

definition is that of Gershom G. Scholem, who views Kabbalism as a combination of three overlapping elements: esotericism, mysticism, and theosophy.⁴ As an esoteric pursuit, Kabbalism has traditionally been the special domain of an intellectual elite, reserved for those specifically trained to delve into what were considered to be its perilous secrets.⁵ Not simply an idle restriction, there have always been concerns about the larger social consequences of exposing what were identified as ill-suited individuals to what all too often proved to be dangerous material. The reasons for those concerns lie in the other two components. The first, mysticism, has generated at least as much controversy as Kabbalism itself, there being no consensus about its meaning. On its most basic level, mysticism usually entails an alternate mode of knowing produced by the interaction between an expanded level of consciousness and an elevated plane of reality. Many mystics, believing that the individual is capable of apprehending a non-corporeal plane of reality, view everyday experience not as an end in itself, but as the means of transcending the ordinary, as they psychically rise to extraordinary heights, that is, to states of consciousness ultimately aimed at the dissolution of the psychological ego, in order to merge with the undifferentiated reality beyond the material realm. Finally, the third component, theosophy, which involves speculation about the secret life of the Godhead, provides the structure for this non-dual state. Through myth, mystics hope to locate the key that will unlock the divine mysteries, knowledge of which will enable them to return to the One.

bibliography of English-language materials published before 1984 can be found in my *Jewish Mysticism: An Annotated Bibliography on the Kabbalah in English* (New York: Garland, 1984).

⁴ *Kabbalah* (New York: Quadrangle/The New York Times Book Co., 1974), 3–6. In his revisionist study, *Kabbalah: New Perspectives*, Moshe Idel refocuses the approach to “two major trends in Kabbalah: the theosophical-theurgical and the ecstatic” (New Haven and London: Yale University Press, 1988), xi.

⁵ The most comprehensive resource for information on Western esotericism is the two-volume *Dictionary of Gnosis and Western Esotericism*, gen. ed. Wouter J. Hanegraaff (Leiden and Boston: Brill, 2005). In “Conceptualizing the Study of Esoteric Discourse,” the third chapter of *Locations of Knowledge in Medieval and Early Modern Europe*, von Stuckrad questions the concept of esotericism: “Claims of superior or perfect knowledge are thus often intrinsically linked to a discourse of *secrecy*, but not because esoteric truths are restricted to an ‘inner circle’ of specialists or initiates, but because the dialectic of concealment and revelation is a structural element of secretive discourses. Esoteric knowledge is not so much secret, but *hidden*” (56). As he concludes the chapter: “Put in a nutshell, ‘esoteric discourse in Western culture’ is an analytical framework that helps to identify genealogies of identities in a pluralistic competition of knowledge” (64).

Jewish Kabbalism

Historically, forms of Kabbalism have provided a counterpoint to normative Judaism. Generally dating back to the intertestamental period, the earliest forms of Kabbalism, *Merkavah* Mysticism and Jewish Gnosticism, lasted roughly from the first century BCE to the tenth CE.⁶ *Merkabah* mysticism, contemplation of Ezekiel's chariot, describes the ascent—paradoxically termed as a descent—of the Throne of Glory through the *Heikhalot*, the seven heavens. There are two major texts from this period: the *Heikhalot Zutrat*, the 'Lesser *Heikhalot*,' published in a very difficult Aramaic; and the *Heikhalot Rabbati*, the 'Greater *Heikhalot*,' in Hebrew. Together, they are often referred to as *Hilkhot Heikhalot*. The purpose of *Merkavah* Mysticism is to perceive the Supernal Man, the name given to the One seated on the Throne. In time, the Supernal Man himself became the object of contemplation, a third text, the *Shi'ur Komah*, providing details about 'the measure of the body.'

During this period, some mystics also contemplated what was known as *Ma'aseh Bereshit*, Creation, producing the *Sefer Yezirah* (Book of Creation; author and date unknown), one of the most popular kabbalistic texts.⁷ A brief work of less than two thousand words in its longer version, the *Sefer Yezirah* explains cosmology and cosmogony in terms of the thirty-two paths of wisdom, and the twenty-two letters of the Hebrew alphabet, which are said to be the basis of Creation. The last part of this period is characterized by an interest in angelology and theurgy. In addition, *Gilgul*, transmigration of the soul, became an established component of Jewish mysticism at this time, as did Gematria, numerological practices used to discover mystical meanings of the Sacred Names.

This period was followed by the Ḥasidic movements, of roughly 1150 to 1250, primarily in Germany and Egypt, that provided the transition to

⁶ Good surveys of Jewish mysticism can be found in Scholem's *Kabbalah* and *Major Trends in Jewish Mysticism*. On the earliest forms, see his *Origins of the Kabbalah*, ed. R. J. Zwi Werblowsky, trans. Allan Arkush (Philadelphia: Jewish Publication Society, and Princeton: Princeton University Press, 1987); and his *Jewish Gnosticism, Merkavah Mysticism, and Talmudic Tradition*, 2nd ed. (New York: Jewish Theological Seminary of America, 1965). A useful anthology of early texts can be found in *The Early Kabbalah*, ed. Joseph Dan, trans. Ronald C. Kiener (New York: Paulist Press, 1986).

⁷ There are numerous English translations of the *Sefer Yezirah*. One of the most comprehensive editions is Aryeh Kaplan's translation, containing a bi-lingual edition of the text, along with a detailed introduction and extensive explanatory notes, along with a bibliography. See *Sefer Yetzirah: The Book of Creation*, trans. Aryeh Kaplan (York Beach, Maine: Weiser, 1990).

the twelfth-century crystallization of Kabbalism in Provence, with the appearance of the *Sefer ha-Bahir* (c. 1150–1200), a pseudepigraphical work infusing Gnostic ideas onto the *Merkavah* tradition.⁸ Although the *Bahir* incorporates the teachings of a number of earlier mystics, it is distinct in presenting a new idea of contemplation, one that focuses not on the letters of the alphabet, a characteristic of earlier mysticism, but on the *Sefirot*, emanations of the Godhead through which He was said to have effected Creation; and it accepts as self-explanatory the theory of *Gilgul*, despite the opposition of Jewish philosophers. During this period, mystical endeavor became fairly widely accepted, and for the first time in Jewish history, men such as Isaac the Blind (d.c. 1235) devoted their lives to mysticism.

As the new Kabbalism spread from Provence to Spain, texts found an even greater audience. Then, sometime between 1280 and 1286, Moses b. Shem Tov de Leon compiled what was to become the cornerstone of kabbalistic literature, the *Zohar*.⁹ Pseudepigraphically attributed to Simeon b. Yoḥai, a second-century rabbi, the *Zohar* is an amorphous aggregate of exegesis and mystical speculation based on the Pentateuch, the Song of Songs, Ruth and Lamentations. The major components of the *Zohar* include:¹⁰

- a. Discursive commentaries on the Torah
- b. *Sifra di-Tseniutha*: ‘Book of Concealment,’ a six-page commentary on selected parts of Genesis 1–6
- c. *Idra Rabba*: ‘Greater Assembly,’ further explanation of statements found in the preceding chapter
- d. *Idra Zutta*: ‘Lesser Assembly,’ description of the death of Simeon ben Yoḥai, who explains the mysteries of the *Idra Rabba*
- e. *Idra di-be-Mashkana*: ‘Assembly on the occasion of a lecture in connection with the Torah section concerning the Tabernacle’
- f. *Hekhaloth*: description of the seven ‘palaces’

⁸ For an English translation of the *Bahir*, see *The Bahir: An Ancient Kabbalistic Text Attributed to Rabbi Nehuniah ben HaKana, First Century C.E.*, trans. and ed. Aryeh Kaplan (New York: Samuel Weiser, 1979).

⁹ The older English version of the *Zohar*, trans. Maurice Simon and Harry Sperling, intro. J. Abelson, 5 vols. (New York: Soncino, 1933), is being superseded by the newer Pritzker Edition, trans. and comm. Daniel Matt, 6 vols. (Stanford: Stanford University Press, 2004–2011).

¹⁰ Scholem, *Major Trends*, 159–163.

- g. *Raza de-Razin*: 'Secret of Secrets,' speculations on physiognomy and chiromancy
- h. *Sava*: 'The Old Man,' a story about a mysterious old man
- i. *Yenuka*: 'The Child,' about an infant prodigy
- k. *Rav Methivtha*: 'The Head of the Academy,' the vision of a journey through Palestine
- l. *Sithre Torah*: 'Secrets of the Torah'
- m. *Mathnithin*: 'Mishnas' and 'Tosefta'
- n. *Zohar* to the Song of Songs
- o. *Kav Ha-Middah*: 'The Mystical Standard of Measure'
- p. *Sithre Othioth*: 'Secrets of the Letters'
- q. An untitled commentary on Ezekiel's *Merkavah* vision
- r. *Midrash Ha-Neelam*, mystical 'Midrash,' on the Torah
- s. *Midrash Ha-Neelam*, mystical 'Midrash,' on the Book of Ruth
- t. *Raya Mehemna*: 'The Faithful Shepherd'
- u. *Tikkune Zohar*: a new commentary on the beginning of the Bible
- v. Miscellaneous additions

The appearance of the *Zohar* served to popularize Kabbalism even more, and through the fourteenth century, Jewish mysticism flourished.

In the fifteenth century, especially after the expulsion from Spain in 1492, the focus of kabbalistic activity shifted from Creation to Apocalypse, with Messianism the new focus of consideration. Equating the rapid dissolution of what had been a flourishing culture in Iberia with the messianic wars that were to precede the return to Jerusalem, many of the exiled mystics moved to Safed in Palestine, where an extremely vibrant kabbalistic community was formed.¹¹ The earliest leader was Moses Cordovero (1522–1570), most known for three texts: *Pardes Rimmonim*, completed when Cordovero was twenty-seven; *Elimah Rabbati*, when he was thirty-seven; and *Tomer Devorah*, first published in 1588.¹² Although none of his treatises was published during his lifetime, Cordovero's influence was felt through the work of his students, the most important being Isaac

¹¹ See *Safed Spirituality: Rules of Mystical Piety, The Beginning of Wisdom*, trans. and intro. Lawrence Fine (New York: Paulist Press, 1984).

¹² See *Moses Cordovero's Introduction to Kabbalah: An Annotated Translation of His "Or Ne'Erav"*, trans. Ira Robinson (New York: Michael Scharf Publication Trust of Yeshiva University, 1994). There are two English translations of the *Tomar Devorah: The Palm Tree of Deborah*, trans. with intro. and notes by Louis Jacobs, 3rd ed. (New York: Sepher-Hermon Press, 1981); and the bi-lingual *The Palm Tree of Deborah*, trans. and annot. Moshe Miller (Jerusalem: Targum, and Spring Valley, NY: Feldheim, 1993).

Luria (1534–1572), who developed radically new theories that became the basis of most kabbalistic movements to the present. Luria's students, in turn, propagated his theories. Of these students, four in particular gained prominence.¹³ The first, Moses Jonah of Safed, produced *Kanfei Yonah*, an incomplete version of Luria's teachings, omitting the doctrine of *Ẓimzum*, Contraction. The lapse was compensated for by the second student, Joseph ibn Tabul. The third, Ḥayyim Vital, was most well known of Luria's students, his *Ez Ḥayyim* supposedly being a transcription of Luria's doctrine, though it was heavily edited by Vital. Finally, Israel Sarug (Saruk) taught Lurianic Kabbalism in Italy, as well as other parts of Europe. Two of Sarug's students, in turn, became important to seventeenth-century Kabbalism, their work being known by van Helmont. Naphtali ben Jacob Elḥanan Bacharach (early seventeenth century) published *Emek ha-Melekh* (The King's Valley), an unacknowledged version of Sarug's recension of Lurianic Kabbalism. The other, Abraham Kohen de Herrera (d. 1631), wrote *Puerto del Cielo*, the only treatise originally produced in Spanish; it was translated into Hebrew, under the title *Sha'ar ha-Shamayim*, in 1655. Another kabbalist of the period, Issachar Berman b. Naphtali ha-Kohen, is known primarily for *Mareh Kohen*, a theological text that contains an index to all Scripture passages outside the Pentateuch that are mentioned in the *Zohar*.

Christian Kabbalism

Christian interest in Kabbalism—revolving around the two complementary purposes of demonstrating some version of Christian truth and of converting the Jews¹⁴—is usually dated back to the Italian Renaissance,

¹³ For basic information about Luria and his school, see the seventh lecture of Scholem's *Major Trends in Jewish Mysticism*, 244–286; and for more extensive information, Lawrence Fine's *Physician of the Soul, Healer of the Cosmos: Isaac Luria and His Kabbalistic Fellowship* (Stanford: Stanford University Press, 2003). There are a number of anthologies containing containing Vital's version of Luria, including: *Safed Spirituality: Rules of Mystical Piety, The Beginning of Wisdom; The Tree of Life, Volume 1: The Palace of Adam Kadmon*, trans. and intro. Donald Wilder Menzi and Zve Padeh (Northvale, NJ: Jason Aronson, 1998); *Jewish Mystical Autobiographies: Book of Visions and Book of Secrets*, trans. and intro. Morris M. Faierstein, The Classics of Western Spirituality (New York: Paulist Press, 1999); *The Jewish Concept of Reincarnation and Creation: Based on the Writings of Rabbi Chaim Vital*, trans. and ed. David M. Wexelman (Northvale, NJ: Jason Aronson, 1999); *Kabbalah of Creation: The Mysticism of Isaac Luria, Founder of Modern Kabbalah*, trans. and comm. Eliahu Klein (Berkeley: North Atlantic Books, 2005); and *Window of the Soul: The Kabbalah of Rabbi Isaac Luria*, ed. James David Dunn, trans. Nathan Snyder (San Francisco: Red Wheel/Weiser, 2008).

¹⁴ The standard study of Christian Kabbalism is Ernst Benz, *Die christliche Kabbala: ein Stiefkind der Theologie* (Zürich: Rhein-Verlag, 1958); English translation, *Christian*

revolving around the work of three major figures: 1) the declaration of Pico della Mirandola (1463–1494) that “no science can better convince us of the divinity of Jesus Christ than magic and the Kabbalah”;¹⁵ 2) the publication of two books by Johannes Reuchlin (1455–1522)—*De Verbo Mirifico* (1494), and *De Arte Cabalistica* (1517);¹⁶ and 3) several treatises by Cardinal Edigio da Viterbo (1465–1532). In 1531, Cornelius Agrippa expanded the popular notion of Kabbalism, in his *De Occulta Philosophia* crediting Kabbalism for his magic. Historically, however, the links between what more accurately might be called Kabbalisms and Christianities are far more complicated, both having been influenced by Gnosticism, as early as the intertestamental period, and by Neoplatonism, early in the modern era.¹⁷ Later, in the medieval period, Christianity influenced the composition of the *Zohar*. While, as Yehuda Liebes emphasizes, the *Zohar* is a purely Jewish text, still, “It adopted basic concepts from a variety of sources and combined them together, creating an amalgam that presents a complete, albeit diversified, picture of the Jewish religion.”¹⁸ Among the particular elements incorporated into the *Zohar*, Liebes cites the doctrine of the Trinity, the Son, the exegesis of Genesis 1:1, and the interpretation of the letter *zadi* as an allusion to Jesus. As a result of this amalgamation, Christians were able to locate in what they thought to be a completely Jewish text, supposedly recorded relatively soon after the death of Jesus, confirmation of their own beliefs, which they then cited as evidence in their efforts to convert the Jews. Still, as Alexander Altmann explains in his analysis of Neoplatonic influences on Herrera’s *Sha’ar ha-Shamayim*—“Lurianic

Kabbalah: Neglected Child of Theology, trans. Kenneth W. Wesche, ed. Robert J. Faas, (St. Paul, MN: Grailstone Press, 2004).

¹⁵ As quoted in Scholem, *Kabbalah*, 197.

¹⁶ *De Arts Cabalistica* is available in English under the title *On the Art of the Kabbalah*, trans. Martin Goodman and Sarah Goodman, intro. G. Lloyd Jones (Lincoln: University of Nebraska Press, 1993).

¹⁷ In “Shared Passions,” Part Two of *Locations of Knowledge in Medieval and Early Modern Europe*, von Stuckrad discusses the commonalities among Jews and Christians, as well as Muslims. As he concludes: “The example of astrology shows that in the ninth century a peaceful transfer of knowledge between Muslims, Christians, and Jews had already begun; paradigms of reason and rationality, as well as philosophical issues, belonged to the shared heritage of these religious communities, notwithstanding the difference in interpretation due to religious rhetoric and interest” (133). As a particular instance, in “The Neoplatonic Path for Dead Souls: Medieval Philosophy, Kabbalah and Renaissance,” chapter 5 of *Ascensions on High in Jewish Mysticism: Pillars, Lines, Ladders*, Moshe Idel traces geometrical images that originated in Arabic sources and were then incorporated by kabbalists ([New York: Central European University Press, 2005], 167–203).

¹⁸ Yehuda Liebes, “Christian Influences on the *Zohar*,” trans. Penina Peli, in his *Studies in the Zohar* (New York: State University of New York Press, 1993), 139.

Kabbalah in a Platonic Key: Abraham Cohen Herrera's *Puerta del Cielo*: "Kabbalah may be transposed into a Platonic key but it remains what it is and one should not be surprised if in its transposed mode some notes on the keyboard fail to sound."¹⁹ Yet, syncretists tended to blur the differences in order to produce a universal doctrine.

This interest culminated in the seventeenth century around the ecumenist Christian Knorr von Rosenroth (1636–1689).²⁰ Son of a Lutheran minister in Silesia, Knorr worked most of his adult life for Catholic Prince Christian August in Sulzbach. Proficient in German, Latin, Hebrew, Aramaic, Syriac, Greek, Arabic, French, Dutch, English and Spanish, Knorr used his vast knowledge of theology, law, philosophy, philology, history, numismatics and natural science, to pursue a program of philo-Semitism, intended to exploit Kabbalism for the purpose of unifying all Christians and converting Jews and heathens into a single religion. His greatest work in that regard is the two-volume Latin compendium, the *Kabbala denudata*.²¹ As the most ambitious project of its time, the *Kabbala denudata* has provided the foundation for virtually all Christian Kabbalism to the present. The initial volume, published in Sulzbach, in 1677, is divided into three sections. The first of these, "Key to the Divine Names of the Kabbalah" (I.i.1–740), contains a glossary of the major kabbalistic terms, with commentaries gleaned from the *Zohar*, Joseph Gikatilla's *Sha'arei Or*, Moses Cordovero's *Pardes Rimmonim*, some writings by Isaac Luria, and an Italian alchemical text, *Esh ha-Mezaref*. Organized alphabetically according to the Hebrew concepts, the "Key" is preceded by an alphabetical Latin index of terms and a list of biblical references. This is followed by "The Second Apparatus for the *Zohar*," containing eleven commentaries:

¹⁹ In *Jewish Thought in the Seventeenth Century*, ed. Isadore Twersky and Bernard Septimus (Cambridge: Harvard University Press, 1987), 10. In the *Sketch of Christian Kabbalism*, van Helmont frequently cites Herrera's text.

²⁰ For brief introductions to Knorr von Rosenroth, see: Andreas G. Kilcher, "Knorr von Rosenroth, Christian," *Dictionary of Gnosis and Western Esotericism*, 2:670–671; and Scholem, *Kabbalah*, 416–419. A more extensive discussion can be found in "Christian Knorr von Rosenroth and the *Kabbala Denudata*," chapter 6 of Allison P. Coudert's *The Impact of the Kabbalah in the Seventeenth Century: The Life and Thought of Francis Mercury van Helmont (1614–1698)* (Leiden, Boston, Köln: Brill, 1999), 100–136.

²¹ There exists a facsimile of the *Kabbala denudata* (2 vols.; Hildesheim: Georg Olms Verlag, 1972), as well as a digitalized version on-line at <http://www.billheidrick.com/Orpd/KRKD/index.htm>. While the digitalized version includes van Helmont's *Adumbratio Kabbalæ Christianæ*, the facsimile does not.

1. Excerpt from a letter of the compiler, about the utility of versions of the *Zohar* (I.ii.3–5)
2. An overview of the Kabbala in two documents, one of which is the key to the most sublime Kabbalah, from Moses Cordovero, *Pardes Rimmonim*
 - a. The first is a chart of the *Sefirotic Tree*, in Latin and Hebrew, including the names of God (I.ii.6)
 - b. The second document is “Key to the most sublime Kabbalah, in order of the Divine names, to resolve difficult enigmas in the *Zohar*” (I.ii.7–13)
3. Henry More, commentary, with references to Scripture and Plato, of the names and order of the ten *Sefirot*, as found in the preceding kabbalistic documents (I.ii.14–27)
4. Isaac Luria, first tractate from a book of commentaries, as an introduction to the metaphysics of the Kabbalah (I.ii.28–61)
5. Henry More, questions about and considerations of the Lurianic commentary (I.ii.62–72)
6. An amicable response to More’s criticism of Luria, by Knorr von Rosenroth (I.ii.73–99)
7. Moses Cordovero, selections about souls, from *Pardes Rimmonim* (I.ii.100–149)
8. Naphtali ben Jacob Elhanan Bacharach, *Emek ha-Melekh* (I.ii.150–72)
9. Henry More’s amicable response (I.ii.173–224)
10. Henry More’s exposition of Ezekiel’s vision of the *Merkavah*
 - a. Treatise (I.ii.225–273)
 - b. Explanation (I.ii.274–292)
11. Philosophical fundamentals of the Kabbalah of the eagle-boy-bee, of Henry More (I.ii.293–312)

The last section of Volume I contains the third and fourth parts of the apparatus for the *Zohar*: Abraham Kohen de Herrera, *Sha’ar ha-Shamayim* (I.iii.1–192); and sixteen charts, with accompanying explanations (I.iii.193–255).

In 1684, Knorr published a second edition that included a slightly revised version of the first volume, and a second volume devoted primarily to the *Zohar*. The first part of the volume contains excerpts of Issachar Berman b. Naphtali ha-Kohen, *Mareh Kohen* (II.i.1–150), and Naphtali Bacharach’s *Emek ha-Melekh* (II.i.151–346). The six parts of section 2 include selections from the *Zohar*, as well as commentaries:

1. *Sifra di-Zeni'uta* (II.ii.347–385)
2. *Idra Rabba* (II.ii.386–520)
3. *Idra Zuta* (II.ii.521–598)
4. Ḥayyim Vital, Commentary on *Sifra di-Zeni'uta* (II.ii.1–47)
5. Naphtali Bacharach's commentary on these three parts of the *Zohar* (II.ii.48–144)
6. First three chapters of the *Zohar*, with Lurianic annotations by Ḥayyim Vital (II.ii.145–186)

Part three has two essays dealing with spirits: Abraham Kohen de Herrera, *Beit Elohim* (II.iii.188–242); and Isaac Luria, *Sefer ha-Gilgulim* (II.iii.244–478), on the revolution of souls, one of the few treatises actually attributed to Luria himself. Appended to volume 2 was the *Sketch of Christian Kabbalism*—in Latin, *Adumbratio Kabbalæ Christianæ*—printed anonymously.

Francis Mercury van Helmont

The unidentified author of the *Sketch of Christian Kabbalism* was Francis Mercury van Helmont (1614–1698),²² son of iatrochemist Jean Baptiste van Helmont. Having been dissatisfied with his own formal education, Jean Baptiste home-schooled his son, leaving Francis Mercury equally dissatisfied with his, so he taught himself Latin and German, and read an eclectic assortment of literature, including Jakob Böhme, Collegiants, Quakers, and Kabbalists. In 1650, van Helmont was invited to Sulzbach by Duke Christian August to help resolve the conflict between Lutherans and Catholics. As a result of that work, he received a patent of nobility from Emperor Leopold in 1658, and several years later, in 1661, an arrest on charges of 'judaizing' by the Roman Inquisition. During his year-and-a-half incarceration, van Helmont began writing his first book, his *Kurtzer Entwurff des eigentlichen Naturalphabets der heiligen Sprache* (Short sketch of the truly natural alphabet of the holy Hebrew language).²³ In collaboration with

²² For a brief sketch of van Helmont, see Allison P. Coudert, "Helmont, Francis Mercury van," in *Dictionary of Gnosis and Western Esotericism*, 1:464–468. Coudert provides a more complete analysis of his life and work in her *Impact of the Kabbalah in the Seventeenth Century: The Life and Thought of Francis Mercury van Helmont (1614–1698)*. My discussion of van Helmont is heavily indebted to Coudert's work.

²³ *Alphabeti vere naturalis Hebraici brevissima Delineatio* (Sulzbach, 1657 [1667]; German edition, 1667; Dutch edition, 1697). There is an English translation under the title *The Alphabet of Nature*, trans. Allison P. Coudert and Taylor Corse (Leiden: Brill, 2007).

Knorr, van Helmont published in 1666, a translation of Octavius Pisani's *Lycurgus Italicus*, and in 1667, Boethius's *Consolation of Philosophy*.

In 1670, van Helmont traveled to England, where he met Cambridge Platonist Henry More, who introduced him to Anne, Viscountess Conway, with whom he collaborated on several kabbalistic works, including *Two Hundred Queries Concerning the Doctrine of the Revolution of Humane Souls* (1684), and *A Cabbalistical Dialogue in answer to the Opinion of a learned Doctor in Philosophy and Theology, that the World was made of Nothing . . . To which is subjoined a Rabbinical and Paraphrastical Exposition of Incarceration I* (London, 1682).²⁴ While in England, van Helmont became associated for a time with the Quakers; and he was close friends with John Locke, as well as Gottfried Wilhelm Leibniz, who ghost-wrote van Helmont's last book, *Quædam præmeditatæ & consideratæ cogitationes super quatuor priora capita libri primi Moysis* (1697), a kabbalistic interpretation of Genesis.

Kabbalism had a strong impact on van Helmont. Although little information is available about the early influences, Allison Coudert speculates that van Helmont became acquainted with Jewish and Christian kabbalists in Amsterdam. Believing that Kabbalism was the original religion given by God to Adam, he thought, as did Knorr, that it could be used as the vehicle by which to bypass both religious institutions in the quest for a unifying creed. He collaborated with Knorr, translating into Latin many of the texts contained in the *Kabbala denudata*, and he wrote the *Sketch of Christian Kabbalism* for the *Kabbala denudata*, though because of its presumed importance, it was printed separately, with its own numeration.²⁵

DOCTRINAL BASE

The appeal of Lurianic Kabbalism to van Helmont lay in its radical reinterpretation of the fall and restoration. In his myth, Luria displaced the blame away from Adam, locating the initial fault in the creative act of the Godhead, and interpreting physical existence as the means by which the cosmos might be restored to its originally intended state. In the process,

²⁴ For a complete bibliography of van Helmont's English works, see my *Jewish Mysticism*, 310–311.

²⁵ There is a French translation, under the title *Adumbratio Kabbalæ Christianæ*, trans. Gilly de Givry (Paris: Bibliothèque Chacornac, 1899). The digitalized version places the *Adumbratio Kabbalæ Christianæ* in the beginning of the first volume, before the "Key to the Divine Names of the Kabbalah."

Luria asserted belief in an internal form of gnosis, the preexistence and revolution of souls, and universal salvation. In the *Sketch of Christian Kabbalism*, van Helmont relies heavily on the portions of the *Zohar* that were adapted for the *Kabbala denudata*, in order silently to erase from Luria's myth any elements that might directly contradict Christianity, the result being what appeared to be a nominally Christian doctrine, though minus references to original sin, predestination, the eternality of hell, or the assumption that Scriptures provided the only source of knowledge.

Luria's Myth

Since the sixteenth century, the most common form of the kabbalistic myth has been that of Isaac Luria, as disseminated by his students throughout Europe in the seventeenth century. In its most frequently cited form, the Lurianic myth extends history to include the periods before and after time, in order to locate the original fault not in man's sin, but in a (pre-Adamic) crisis within the Divinity Himself, one that occurred at the time of Creation, and that must be compensated for in the corporeal cosmos, with human assistance, for the sake of a universal restoration said to occur at the end of time. Luria's myth revolves around three basic concepts: *Zimzum* (Contraction), *Shevirah* (the Breaking of the Vessels, also referred to as 'the death of the primeval kings'), and *Tikkun* (Restoration).

(1) *Zimzum*—צִמְצוּם

Rejecting the concept of *creatio ex nihilo*, Luria posits a mode of existence that preceded the creation of Adam, thereby recontextualizing our existence to only one phase within a larger cosmic cycle. Specifically, ours is said to be but one of a series of cycles of existence (*shemittah*—שְׁמִיטָה, s.; *shemittot*—שְׁמִיטוֹת, pl.), each lasting 7000 years, during the first 6000 years of which the drama of becoming is played out, and in the last 1000 years of which everything reverts to the state of primordial chaos in preparation for the next cycle. Each *shemittah* is said to be governed by a different version of the Bible and by a different divine hypostasis; and the so-called evil, more usually referred to as the force of negation, is frequently attributed to remnants from previous cycles. When all of the *shemittot* have been completed, there will occur the 'great jubilee,' at which time all of creation will return to the One. The Godhead (*Ein-Sof*—אֵין סוֹף), is the active manifestation of the divinity governing this cycle of existence. His name literally meaning 'no end,' He embodies the paradoxical identity of 'no thing,' and is frequently referred to as the great 'nothing.'

According to Luria, our *shemittah* originated with a cosmic act of divine concealment and limitation. In contrast to Neoplatonic myths of emanation, which view creation as an act of immediate revelation, Luria believed that *Ein-Sof*'s first gesture initiated a cosmic crisis, for in order to produce a space in which to effect Creation, He withdrew, contracting His being to produce a vacuum into which He emanated the *Sefirot*, divine lights (*Sefirah*—ספירה, s.; *Sefirot*—ספירות, pl.), through which the act of creation could be accomplished. As hypostases of *Ein-Sof*, the lights had a natural tendency to diffuse and return to the One, so in order to restrain their innate effulgence, the Godhead placed the lights in vessels of dross (possibly remnants from earlier *shemittot*). According to the most popular tradition, the *Sefirot* were emanated in the following order:

1. *Keter Elyon*—בתר עליון, or simply *Keter*—כתר: Supreme Crown
2. *Hokhmah*—חכמה: Divine Wisdom
3. *Binah*—בינה: Human Intelligence
4. *Hesed*—חסד: Divine Love; or *Gedullah*—גדולה: Greatness
5. *Din*—דין: Judgment or Rigor; *Gevurah*—גבורה: Power
6. *Rahamim*—רחמים: Compassion; or *Tiferet*—תפארת: Beauty
7. *Nezah*—נצה: Lasting Endurance
8. *Hod*—הוד: Glory
9. *Yesod Olam*—יסוד עולם: Foundation of the World; or *Zaddik*—צדיק: Righteous One
10. *Malkhut*—מלכות: Kingdom; or *Atarah*—עטרה: Diadem

(By the end of the thirteenth century, an eleventh *Sefirah*, *Da'at*—דעת (Knowledge) was added. Not a completely individuated *Sefirah*, *Da'at* was treated like an external manifestation of the first *Sefirah*, *Keter Elyon*.)

The process of emanation is described in a number of different ways. The ten *Sefirot* can comprise a series of concentric circles, or they can be viewed linearly, like a chain or ladder extending between the Godhead and man. In the act of creation, the Godhead first emanated *Keter*, from which was emanated *Hokhmah*, from which came *Binah*, and so forth until all together produced *Malkhut*, the earthly kingdom. According to theories of contemplative Kabbalism, by focusing on the divine attributes embodied by the *Sefirot*, beginning with *Malkhut*, and then tracing the path backwards from *Yesod Olam* to *Hod*, *Nezah*, and so forth, one can ultimately achieve the mystical union with *Keter Elyon*, and then *Ein-Sof*.

Beginning in the fourteenth century, the *Sefirot* were frequently organized into a three-column configuration known as the *Sefirotic Tree*. This

arrangement led to a number of interpretive correspondences. First, when viewed vertically, the tree comprises three columns. The right, identified with the male, possesses the qualities of Compassion; and the left, the female, is controlled by Rigor. When separated, each tends towards the extreme of its own nature, thereby creating a cosmic imbalance to be ameliorated only when the two extremes merge into the central column.

In addition to viewing the *Sefirot* as individual potencies, Kabbalists also speculated on their interrelationships, postulating a series of interconnected canals through which the influences flowed. Horizontally, the *Sefirot* comprising the central column signify the fourfold nature of the Tetragrammaton—יהוה, whose structure governs the entire cosmos, both macrocosm and microcosm. Anthropomorphically, *Keter* (or the triad of *Keter-Hokhmah-Binah*) signifies the head; *Tiferet*, the heart; *Yesod*, loins; and *Malkhut*, feet. When balanced, the *Sefirot* signify the perfect man.

The tenth *Sefirah*, *Malkhut* or *Atarah*, is also identified as the *Shekhinah*. Derived from the (masculine) Talmudic principle of immanence, in Kabbalism the *Shekhinah* is personified as the female counterpart of the Divine Presence. Although she is, by nature, a part of the Godhead, as a result of the Fall, she was separated from Him, and is said to be in exile until the final restoration, when she will return and the two will reunite.

During the process of emanation, the *Sefirot* were organized into several different configurations. The first completed entity was *Adam Kadmon*—אדם קדמון, Primordial Man. Not to be confused with pre-lapsarian man, *Adam Kadmon* is a purely spiritual being, comprised of the totality of the ten lights of creation. Originally intended to serve as an intermediary between the Godhead and *Adam Rishon*—אדם ראשון (Created Man), *Adam Kadmon* was designed to complete the work of creation by exploiting the lights shining from His forehead. After the process of creation was complete, He was intended to exist in the realm above the four worlds as an intermediary link between man and God, serving as a passive model for man to emulate.

As an expansion of the Platonic and Neoplatonic systems, kabbalistic cosmology and psychology contain four, rather than three distinct levels, each realm corresponding to a different letter of the Tetragrammaton and being governed by its own soul. According to Jewish mystics, *Ein-Sof* originally intended both the macrocosm and the microcosm to be completely spiritual. The highest world, the World of Emanations (*Olam ha-azilut*—עולם האצילות), containing the *Sefirot*, corresponds to the Divine intention to create. The second, the World of Creation (*Olam ha-beriah*—עולם הבריאה), is home to the *Shekhinah*, the spirit of immanence, and corresponds

to the actualization of the Divine intention on the spiritual plane. Third, the World of Formation (*Olam ha-yezirah*—עולם היצירה), is inhabited by angels, genii and souls, that is, the archetypes of creation that are to be actualized on the fourth level, the World of Fact (*Olam ha-asiyyah*—עולם העשיה).

In reverse order, the lowest world is governed by the Animal Soul (*Nefesh*—נפש), the spirit of vitality. Second comes the Rational Soul (*Ru'ah*—רוח), intended to serve as a conduit between *Nefesh* and the higher faculties embodied by the third soul, the Spiritual Soul (*Neshamah*—נשמה), and the fourth, the Immortal Soul (*Hayyah*—חיה). When unified, the four separate souls combine into the One Soul (*Yehidah*—יחידה). Adhering to the principle of correspondences, the macrocosm (cosmology) and microcosm (man) both contain all four realms, governed by all four souls, each according to its own proportion. *Adam Rishon*, first or Created Man, was originally intended to be purely spiritual. Of a gigantic stature spanning the four worlds, he contained within him all souls, all intended to participate in the divine plan of creation.

(2) *Shevirah*—שבירה

During the pre-Adamic stage of creation, a crisis occurred. When the Godhead contracted into Himself all of His full potencies, the forces of *Din*, the *Sefirah* of Judgment or Rigor, were all concentrated into a single place in isolation from *Rahamim*, Compassion, its ameliorating complement. As a result of this imbalance, the vessel of *Din* broke, and the shards of the vessel mixed with the lights of purity. The vessels containing the three upper *Sefirot* remained intact, and the last one, location of the *Shekhinah*, was only minimally damaged. However, those containing the six hypostases from *Din* through *Yesod* broke, producing an intermixture of divine lights with shards of dross. While some of the lights were able to retrace their way back to the One, others were weighed down and became contaminated by the dark forces of *sitra aħra*, 'the other side,' the source of gross materialism.

When the vessels broke, the entire tenor of the cosmos was altered. The highest world, *Olam ha-aẓilut*, became separated, causing the other three to be lowered from their original cosmic positions, with the result that the fourth, *Olam ha-asiyyah*, the World of Fact—our world, became corporeal. Similarly, the souls were correspondingly fragmented. No longer participating in a unified relationship with each other, the highest, *Hayyah*, remained immortal, while the lower three were contaminated. The middle soul, *Ru'ah*, (the Rational Soul), having been infected by an

imbalance of *Din* (Judgment or Rationality), was said to have turned its face away from higher things. Erroneously believing reason to be an end in itself, *Ru'ah* became a barrier between the Animal and Spiritual Souls, thus preventing rather than facilitating the reunification with *Hayyah*, the Immortal Soul, and *Yehidah*, the One Soul. Instead, the lower psychological functions were cut off from the higher, more spiritual tendencies, so that the faculty originally intended to yield immortality now caused man's subjection to death and judgment.

(3) *Tikkun*—תקון

Both Adams were radically altered by the crisis. *Adam Kadmon* (Primordial Man), originally intended to exist as a passive model, had to assume an active role in restoring the cosmos. Although he was first emanated in the form of a line and concentric circles, as a result of the Breaking of the Vessels, he was forced to assume a series of physiognomies, called *Parzufim*—פרצופים (*Parzuf*—פרצוף, s.), each with a specific role to fulfill in the act of restoration. On the highest level, corresponding to *Keter Elyon*, the Supreme Crown, is *Arikh Anpin*—אריך אנפין, the Long-Faced One, also known as the Long-Suffering One. He is followed by *Abba*—אבא, and *Imma*—אמא, Father and Mother, corresponding to *Hokhmah* and *Binah*, Divine Wisdom and Human Intelligence. The potencies of the next six *Sefirot* are concentrated in *Ze'ir Anpin*—זעיר אנפין, the Short-Faced One, also known as the Short-Tempered One (as opposed to the Long-Suffering *Arikh Anpin*). Finally, *Nukba de-Ze'ir*—נקבי דזעיר, corresponding to *Malkhut* or the *Shekhinah*, is the female counterpart or Wife of the Short-Tempered One. In this revised format, *Adam Kadmon* is assigned a new active role in the restoration of the cosmos. No longer permitted to rest passively, he must separate the shards of the vessels so that the lights of purity can then rise again of their own volition back to the One.

The microcosm was correspondingly affected by the breaking of the vessels. As a result of the cosmic fault, *Adam Rishon* lost his great stature and was himself fragmented. While at creation, he contained within him all souls, in his post-lapsarian state, many broke away, and although some, remaining unaffected by the shards, were able to return to their original location above the created cosmos, others were contaminated and fell to the now corporeal *Olam ha-asiyyah*, the World of Fact. Thus, man became mortal, subject to judgment and death. In his fallen condition, Adam's responsibility is to purify the souls in a manner commensurate with *Adam Kadmon*'s separation of the shards. He does this by performing

the 613 commandments of the Bible. However, no individual can complete the entire number in a single lifetime, so each soul must undergo *Gilgul*—גלגול, a series of transmigrations through which it successively fulfills those commandments omitted in previous incarnations until it has become totally purified. At that point, the soul rises to its position in the lower Eden where it awaits the others, for only when all souls have been purified will they reunite into *Yehidah*, the One Soul. Then, man will have fulfilled his obligation so that this cycle of existence will have been completed. While still in his mortal state, man is also commanded to couple with his wife, each sex act being said to help bring about the reunification of *Ein-Sof*, the Godhead, and the *Shekhinah*, his feminine manifestation.

The most distinctive element of Lurianic Kabbalism is its revision of the relationship between God and man. Projecting a collaboration between Creator and creation, Luria locates the source of the fault not in man's disobedience of God's law, but within the Godhead Himself, His original withdrawal having caused the forces of *Din* to separate themselves from *Rahamim*, resulting in their being collected in a single vessel that was too weak to contain their potencies. For man's part, his sin is believed to have extended history. That is, had Adam not eaten the forbidden fruit, then the cosmos would have been restored immediately, without requiring the 6000-year cycle of material existence. From this perspective, obedience of the law has been transformed from a death threat issued by God to the life-producing means by which man assists *Ein-Sof* who strives, with the active efforts of *Adam Kadmon*, to restore balance in the cosmos.

Van Helmont's Sketch of Christian Kabbalism

The *Sketch of Christian Kabbalism* is a literary contradiction. According to its full title, it was designed specifically for conversionist purposes:

Sketch of
Christian
Kabbalism,
that is,
The Hebraic Basis for
Syncretism,
or,
Brief Application of
Hebrew Kabbalistic Doctrine
to the Dogma of the New Federation; for the Formation
of Hypotheses that Lead towards the Conversion
of the Jews

The text itself is presented in the form of a dialogue initiated by a Kabbalist who requests that a Christian philosopher, for the sake of the Jews' conversion, demonstrate the congruence between Kabbalism and Christianity. The philosopher complies by going point by point through an adapted form of the Lurianic myth, illustrating similarities with quotations from what are presented as corresponding passages taken from a Syriac version of the New Testament. Leaving aside the questionable logic of comparing esoteric Judaism with exoteric Christianity, the methodology is still flawed. Given the long history of sham religious disputations in which Jews were supposedly shown to be incapable of defending Judaism, it seems farfetched to think that van Helmont would be unaware of the likelihood that only those Jews who had already decided to convert would initiate a dialogue by inviting a Christian to undermine Judaism. Similarly, he could not possibly have believed that an aggregate of passages taken from the New Testament would prove dispositive to a Jew.

Rather, a number of literary anomalies suggest that despite his title, van Helmont's primary intention was to attract Christians to Kabbalism. Having decades earlier been arrested on the charge of 'judaizing,' a term that by the seventeenth century had come to signify virtually any mode of undermining Church authority, he was well aware of the dangers inherent in his enterprise, so it seems reasonable to infer that he would camouflage his efforts in the guise of Jewish conversionism. Yet, a number of his choices can only be explained by the opposite motive. Most significant in this respect is his choice of proof-text. Syriac, a dialect of Aramaic, was arguably closer to the language of Jesus than either Greek, the original language of the recorded New Testament, or Latin, the language of the Western Church. Implicit in van Helmont's rejection of both authorized versions, however, was also a criticism of organized Christianity, the notion that somehow the texts and institutions were all deficient, and that possibly they had corrupted each other. By returning to the Syriac, van Helmont brought Christianity back to what he believed to have been its more authentic origins.

Those origins, historically, had strong ties with Greek Gnosticism and Neoplatonism, as well as Jewish mysticism. Despite the conventional Church history, van Helmont believed that in the process of defining itself, Christianity had erroneously eliminated components of its true identity; and later, by associating them all with forms of heresy, the Church, in effect, had established a barrier that would prevent later Christians from apprehending essential elements of their faith. In particular, he believed in a non-cognitive form of gnosis, one that provided direct access to modes of knowing beyond the range of basic rationality, and therefore, one that obviated the need for intercession by any religious institution. In addition,

he believed that the *Zohar* actually had been written by Simeon b. Yoḥai in the second century. If this were true, then the *Zohar* would have at least as much historical authority as the Greek New Testament, and therefore, its doctrines—especially the trinitarian reading of the *Sefirot*, the emphasis on the role of the Son, and the use of Gematria—could be used to validate Kabbalism for Christians.

This alternate interpretation of religious history produced the necessary milieu for replacing Church doctrine with Lurianic Kabbalism. Within the cycle of existence, *Ẓimẓum*, the theory that the original fault occurred in the pre-Adamic creation process, vitiates the doctrine of original sin; and *Tikkun* replaces eternal damnation with the vision of a cosmic restoration in which all elements of creation will participate. Within this context, the role of man is radically altered. Instead of passively obeying and atoning in the hope of receiving external Grace, man has an internal form of gnosis that enables him to participate actively in restoring the cosmos. In other words, man's actions are necessary to compensate for those of the Godhead. Finally, *Gilgul*, the transmigration of souls, eliminates the need for Christian salvation, each soul, according to this doctrine, being capable of compensating for previous lapses on its own.

In order to obscure the full implications of these heresies, van Helmont superimposes a veneer of Christianity over Lurianism, eliding together the two myths in order to present Christianity as being fully compatible with the Jewish doctrine. He does this most obviously by equivocating, exploiting the fact that both religions use much of the same terminology—God, Messiah and Son being the most obvious examples—though the words have different theological implications for the two religions. Still, by using the identical vocabulary, van Helmont disingenuously implies that the concepts underlying the words are the same in both doctrines. In addition, he creates a space for his version of Christian salvation by expanding Luria's three-part structure into four, specifically: the Primordial Institution; the State of Destitution; the Modern Constitution; and Supreme Restitution. By devoting the fourth to what he calls 'Messianic Restitution', he ends with a purely Christian phase, one that culminates, it should be emphasized, in the conversion of the Jews.

(1) *The Primordial Institution*

The opening epigraph introduces the ambiguity that van Helmont will exploit throughout the treatise. On the surface, he seems to create the impression that the *Sketch of Christian Kabbalism* will be a conventional conversionist tract:

I inquire, and never rest: nothing can limit the boundaries of my speech:
 I conjecture: I strive: I compile: I test: I question:
 I capture the Jews [*Judæos capto*]: if you have a better path to lead in
 that direction,
 I concede: In the search for salvation.²⁶

Rather than an appeal to the Jews, though, the epigraph reads more like a defense against accusations of ‘judaizing.’ Van Helmont begins with a catalogue of intellectual activities that culminate in line three, where he fills in the grammatical object of his quest, “to capture the Jews,” using a verb with overt connotations of the hunt. While the syntax is fairly clear to that point, the last two lines seem deliberately incoherent, containing a series of phrases juxtaposed against each other, but without clear indications of how they relate to each other. Is the “better path” supposed to lead the Jews, to assist “In the search for salvation,” or both? Is that path his interlocutor’s? Here, he seems to be raising doubt that contemporary Christianity could even produce a better path. In that case, why would he “concede” in the search for his own salvation or that of the Jews? It would seem that the first two and a half lines are intended to satisfy Christian readers who might suspect van Helmont’s motives; the last two, in contrast, are open to interpretation, permitting readers to impose pretty much whatever meanings they prefer.

Consistent with the epigraph, the opening chapter would also satisfy skeptical Christians:

§. 1. **The Kabbalist.** You know, friend, nothing is more important than our conversion, even though we judge it an impossibility as long as we differ in our methods and terminology for explaining dogma. Knowing this, I will explain our philosophical dogmas, which, as you know, are mostly obscure, to see if we cannot find some hypothesis that will make it possible for us to understand your doctrine better, or else to familiarize you with our way of explaining mysteries.

§. 2. **The Christian Philosopher.** You propose a difficult thing, one that accords neither with my profession nor my erudition, which are meager. Yet, I suspect that some of it in no way contradicts my intentions, so that if it is elaborated by favorable ingenuity, I might satisfy your desire. I fear,

²⁶ Coudert has a slightly different translation of the epigraph: “I question; I do not assert, saying I determine nothing / I conjecture; I make trial; I compare; I test; I inquire;/ I court the Jews. If you have a guide to a better way, I yield” (*The Impact of the Kabbalah in the Seventeenth Century*, 133).

however, you might be driven away at the outset by my goal, which is nothing other than to illustrate God's infinite goodness and favorable inclination towards humanity, to exalt as much as possible the life of that person we call the Messiah, and to promote the sincere imitation of the cult of the pure God, and finally, to inspire followers of this hypothesis, which constitutes the most sublime study and action.

On the surface, it would seem that the Kabbalist is seeking instruction in Christianity; still, the end of his speech indicates that, for those amenable to van Helmont's brand of Christianity, the Kabbalist, through the fiction of the dialogue, will "familiarize you with our way of explaining mysteries." The Christian Philosopher, for his part, does not overtly advocate Christianity. Instead, referring to "God's infinite goodness," and hoping "to exalt" the Messiah, he exploits an abstract vocabulary that readers can interpret in terms of their own religious predilections.

After establishing his methodology, van Helmont devotes the next three chapters to christianizing the first stage of the Lurianic myth, *Zimzum*. Consistent with the kabbalistic account, chapter 2, "Of the First State of the Universe, or The Primordial Institution and its Effects," describes the initial act of contraction; however, instead of introducing the distinctively kabbalistic concept of the Godhead, *Ein-Sof*, the Christian Philosopher refers to "the most glorious God." In his response, the Kabbalist notes that "We also describe the nature of God symbolically," thereby blurring the doctrinal differences between the two. In chapter 3, "Of the Mediator of the First Production, or *Adam Kadmon*," van Helmont uses the term 'messiah' to link together the kabbalistic *Adam Kadmon* and Christ. He compares the emanative process with the Christian Trinity, claiming that both manifest the totality of divine properties associated with the ten *Sefirot*—in terms of their significations (that is, the *Sefirotic Tree*), as well as their various configurations (the *Parzufim*). Continuing the association between *Adam Kadmon* and Christ, van Helmont claims that both contain the four worlds and the five grades of souls, and from openings in their skulls, both emanate the five kinds of light that will be transformed into the five *Parzufim*. After making this identification, van Helmont next, in chapter 4, "Of the Beings Produced and of the Purpose for their Production," explains that all of the entities created by the process of emanation were originally spiritual. After *Adam Kadmon*, there came, in succession: 1) the soul of the Messiah; 2) all human souls in the form of a single human body, called Protoplasmic Adam; 3) angels—both good and bad; and 4) all seminal and material forms. In the Primordial Institution, all created beings were intended to illuminate their intellect by the knowledge of truth, and their will by the love of good and supreme perfection.

(2) *The State of Destitution*

Staying fairly close to Luria's *Shevirah*, chapter 5, "Of the Ensuing State of Destitution," explains what went wrong with the Godhead's original plan. Requiring a container for the divine emanations, He placed the lights into vessels of dross that, being too weak, shattered, thereby causing the shards to be transformed into the forces of evil. While the most inferior spirits then became material, intermediary spirits remained admixtures of lights and shards, tending towards lower things and pulling the lights down. It was then that judgments were born.

(3) *The Modern Constitution*

When he reaches the Modern Constitution, Van Helmont abandons his pretext of converting the Jews, adapting Luria's *Tikkun* to counter directly exoteric Christian objections to his theories about the preexistence and revolution of souls. According to Luria, *Tikkun* is to be effected by the complementary activities of the two Adams, *Adam Rishon's* attempt to fulfill the 613 commandments of the Bible being the corporeal counterpart to the supernal *Adam Kadmon's* labor to separate the shards. Because, as Luria explains in his *Sefer ha-Gilgulim*, no individual can perform all 613 in a single lifetime, each soul must undergo a series of revolutions, in each incarnation completing those commandments omitted in previous lifetimes until, finally, when the soul is purified, it can come to rest.

Van Helmont signals his shifted perspective in the beginning of Chapter 6, "Of the State of the Modern Constitution," when—whether or not deliberately remains unclear—he neglects to indicate which interlocutor delivers the second speech:

§1. **The Kabbalist:** Now, let us speak about the persons of the divinity produced by the First Adam. How do you explain them?

§2. The school is now instituted under a different method, which is called male and female, or influx and reception. In this way, objects are divided into less differentiated sections, and their intelligent natures are not obscured.

§3. **The Kabbalist.** Right: this itself pertains totally to the doctrine of the *Sifra di-Zeni'uta* and both *Idrot* of the *Zohar*, in various places in these books. Also, they relate to all kabbalistic doctrines about the emanated personages and their names. To explain all this here would take too long, but briefly, at least, touch upon the order of the worlds.

Obviously, the second paragraph should be spoken by the Christian Philosopher. However, the omission of the speaker has the effect of inverting the point of view, from a Kabbalist requesting clarification to his explaining doctrine to the Christian. Then, in chapter 7, "Of the Preexistence of

Souls in Species,” the Kabbalist actually offers to help the Philosopher out with objections posed by other Christians:

§1. **The Kabbalist.** I hear that some of your doctors do not accept our hypothesis about the preexistence of souls, before they come into the body. Let’s see what aspects of our philosophy can be used to illustrate that point.

The Christian then responds that he will defend his thesis not through theology, but philosophy:

§2. **The Christian Philosopher.** I will try to solve this problem. To confirm, I shall repeat that argument’s logical basis:

Major premise: Whichever hypothesis concerning the origin of all souls is agreed to have a more rational basis is the one that comes closest to the truth.

Minor premise: The theory of the preexistence of souls is such a one.

Conclusion: Therefore, etc.

Quite significantly, the Kabbalist does not speak again in this chapter. Instead, the Christian provides a logical defense of preexistence, supporting his contentions with references to both the Old and New Testaments, as well as ancient and contemporary philosophers. Actually, the chapter expands on other books van Helmont published around the same time.²⁷ Even though buried in the middle of the *Sketch of Christian Kabbalism*, it is the longest chapter by far.

(4) *Supreme Restitution*

In his final section, van Helmont resumes his evangelical pose of conducting a dialogue with a Kabbalist. In chapter 8, “Of the Persons of the Divinity in Species,” he explains that in order to perform the work of restoration, the Godhead is said to have altered His form to adjust to the new reality. Originally, the *Sefirot* had assumed the unified form of *Adam Kadmon*. However, as a result of the Fall, *Adam Kadmon* himself was fragmented into the five physiognomies described by Luria, though van Helmont associates each with an aspect of the Christian Divinity: the Long-Faced One with God; the Father with God the Father; the Mother with the Father’s propensity towards loving inferior beings; the Short-Faced One with the

²⁷ See, for example, his *Two Hundred Queries Moderately Propounded Concerning the Doctrine of the Revolution of Humane Souls* (London, 1684), as well as the fourth chapter of *The Paradoxal Discourses* (London, 1685).

Son; and his Wife with the Holy Spirit. Then, in chapter 9, "Of the Third State of Deprivation, or the Fall of the Souls," van Helmont describes how some of the souls that were originally part of Protoplastic Adam broke away and fell into the state of death, defined as the deprivation of their original condition. For this reason, the three phases of Supreme Restitution have become necessary. In the first, as explained in chapter 10, "Of the State of Supreme Restitution: The First Degree," the *Shekhinah*, the "cohabitant of the divine glory," will disable the shards by attacking, capturing and then destroying them. After that, according to chapter 11, "Of the Second Degree of the Restitution of Souls," the Messiah Himself will introduce divine Grace, each act of Christ's self-sacrifice corresponding to a particular *Sefirah*. Concurrent with Christ's attack against the shards of evil, man must cultivate goodness in three ways: 1) morality; 2) faith; and 3) good deeds. In addition to these abstract battles, Christ will combat evil on the concrete plane: 1) by destroying the Jews, 2) by eliminating gentiles from Rome, and 3) by demolishing paganized forms of Christianity. Then comes the end of the exile. Finally, according to chapter 12, "Of the Last Two Degrees of the Messianic Restitution," Satan will be captured at the end of the sixth millennium and the Messiah will reign in the seventh. Then, all of the lights will all rise again, the shards will have been destroyed, and the Messiah will restore the Kingdom of His Father.

As an amalgam of Lurianic Kabbalism and Christianity, the *Sketch of Christian Kabbalism* attempts to transcend the doctrinal differences that had provoked dissension among Protestants, Catholics and Jews, not to mention adherents of other forms of religion throughout history. Although Christian in the sense that he believed Jesus Christ to be the Son of God and the Messiah, van Helmont rejected basic tenets of orthodox Christianity, especially the doctrines of original sin and eternal damnation, as well as the need for an external form of salvation. Consequently, the presentation of Christ in the *Sketch of Christian Kabbalism* seems to be more metaphorical than literal. Although van Helmont's delineation of Supreme Restitution revolves around the activities of Christ, yet, in the Modern Constitution, the christological function is associated more with the internal spark of gnosis, which will enable those who, as van Helmont presents himself in the epigraph, are willing to develop their intellect in order to follow "a better path." Still, whether a function of theological conviction or pragmatism, from his title at the beginning to his apocalypse at the end, he insists that Jewish conversion is a necessary component of restoration. Clearly, there are limits to van Helmont's ecumenism.

ADUMBRATIO
KABBALÆ
CHRISTIANÆ,
Id est
SYNCATABASIS
HEBRAIZANS,
Sive
BREVIS APPLICATIO DO-
CTRINÆ HEBRÆORUM CABBALISTICÆ AD
DOGMATA NOVI FOEDERIS; PRO FORMANDA
HYPOTHESI, AD CONVERSIONEM JUDÆO-
RUM PROFICUA.

FRANCOFURTI AD MOENUM,
Sumtu JOHANNIS DAVIDIS ZUNNERI,
Cassitero JOH. PHIL. ANDRÆ.
ANNO M DC LXXXIV.

SKETCH OF
CHRISTIAN
K A B B A L I S M,
that is,
THE HEBRAIC BASIS for
S Y N C R E T I S M,
or,
BRIEF APPLICATION OF
HEBREW KABBALISTIC DOCTRINE
TO THE DOGMA OF THE NEW FEDERATION; FOR THE FORMATION
OF HYPOTHESES THAT LEAD TOWARDS THE CONVERSION
OF THE JEWS.

FRANKFURT AM MAIN
Published by JOHANN DAVID ZUNNER
Printed by JOH. PHIL. ANDREAE.
IN THE YEAR 1684.

QUæro, non pono: nihil hic determino dictans:
Conjicio: conor: confero: tento: rogo:
Judæos capto: meliori tramite ductor
Si fueris, cedo: quæritur una salus.

I inquire, and never rest: nothing can limit the boundaries of my speech:

I conjecture: I strive: I compile: I test: I question:

I capture the Jews: if you have a better path to lead in that direction,

I concede: In the search for salvation.

KABBALÆ CHRISTIANÆ

CAPUT PRIMUM.

De variis universi statibus.

Kabbalista. Philosophus Christianus.

§. 1.



Abbalista. Nōsti, amice, nihil urgeri acrius, quam conversionem nostram; quam tamen nos statui-
mus impossibilem, quamdiu tantopere dissidemus in me-
thodo proponendi dogmata, terminorumque utrinque
necessariorum usu. Cum itaque intelligam, te dogma-
tum nostrorum Philosophicorum haud adeo esse igna-
rum, scire velim, an non inveniri queat hypothesis ali-
qua, cujus beneficio sive nos melius intelligere possemus
doctrinam vestram; sive vos assvescere queatis modis
loquendi nostris ænigmaticis.

§. 2. Philosophus Christianus. Rem proponis omnium difficillimam, me-
æque nec professioni, nec eruditioni, quam nimis seio exilem esse, convenientem.
Suspensus tamen nonnulla sum huic intentioni non admodum dissona, quæ si à fe-
licioribus ingeniis elaborarentur, tuo forte satisfacerent desiderio. Vereor autem,
ne vel in limine te absterreat scopus meus, qui eo tendit, ut non tantum infinita
Dei erga genus humanum propensio atque bonitas illustretur; sed etiam persona
illa, quæ nobis Messias dicitur, ejusque vita, quoad ejus fieri queat, exaltetur;
nec non sincera ejusdem imitatio cultusque Dei purus promoveatur; adeoque hy-
pothesis ista omnia sublimiorum studiorum & actuum sectatoribus commendabilis
fiat.

§. 3. Kabbalista. Cuncta trutinabo; modo rem dimensus fueris totam & à
primis rerum initis, ad ultimos usque earum terminos telam pertexas. Objectum
ergo tuum erit totum universum: quomodo illud definis?

§. 4. Phil. Christ. Totum universum nihil mihi est aliud, quam connexio
causati, cum causa sua, seu principiati cum principio, quod Dei nomine vo-
camus.

§. 5. Kabbal. Ego qui ad symbolica magis feror, universum intueor ceu
Academiā, ubi Doctor est causa causarum & Discipuli causata.

(a) 2

§. 6.

CHRISTIAN KABBALISM

CHAPTER I

OF THE VARIOUS STATES OF THE UNIVERSE.

The Kabbalist. The Christian Philosopher.

§1. **The Kabbalist.** You know, friend, even though nothing is more important than our conversion, it will be impossible as long as we differ in our methods and terminology for explaining dogma. Knowing this, I will explain our philosophical dogmas that, as you are aware, are fairly obscure, to see if we cannot find some method that will make it possible for us to understand your doctrine better, or else to familiarize you with our way of explaining mysteries.

§2. **The Christian Philosopher.** You propose a difficult thing, one that accords neither with my profession nor my erudition, both of which are limited. Yet, I suspect that some of it in no way conflicts with my intentions, so that if it is explained with appropriate ingeniousness, I might be able to satisfy your desire. I fear, however, that you might be driven away at the outset by my goal, which is nothing other than to illustrate God's infinite goodness and favorable inclination towards humanity, to exalt as much as possible the life of that person we call the Messiah, and to promote the sincere imitation of the cult of the pure God, and finally, to inspire followers of this hypothesis, which constitutes the most sublime study and action.

§3. **The Kabbalist.** I will evaluate all of this. Your method is to measure out the dimensions of all things, from their first introduction to the accomplishment of their final goal. Therefore, your objective is the complete universe. How do you define it?

§4. **The Christian Philosopher.** To me, the complete universe is nothing other than the causal connection with the cause itself, in other words, the origin of all origins, which we call God.

§5. **The Kabbalist.** I, being more familiar with the symbolic representation, consider the universe in terms of an academy, in which the director is the cause of causes, and his disciples the products of causality.

❧ (4) ❧

§. 6. Phil. Christ. Id perinde sit ; cum re ipsa concordemus. Istius igitur connexionis sive Academiæ cum non unus idemque semper fuerit status , hinc accuratius rem ipsam consideranti quatuor hic potissimum occurrunt diversitates : nimirum , primò status primæ institutionis : secundò status secunde destitutionis ; tertio status modernæ constitutionis : & quarto status postremæ restitutionis.

§. 7. Rabbal. Rectè. His enim statibus analogas dicerem non tantum quatuor literas tetragrammati ; sed & quatuor istius nominis plenitudines : [videatur apparatus in librum Sohar , Tom. I. Part. 3. pag. 113. 115.]

§. 8. Phil. Christ. Ego pergam. Status primus est , in quo Deus , Lux in sese simplicissima , produxit naturas creatas , ceu lumina secunda.

§. 9. Kabbal. Adde & hoc : easque in schola sua superna , uberrima cognitionis & dilectionis suæ luce beavit.

§. 10. Phil. Christ. Status secundus est , in quo creata hæc prima è gradu suo primigenio descenderunt.

§. 11. Kabbal. Ego sic dicerem : in quo naturæ productæ ceu vasa ; nimia luce sublimium meditationum obruta , contracta & delapsa , nec non putamina sive fragmenta exorta sunt.

§. 12. Phil. Christ. Status tertius est ; in quo lapsæ sunt animæ humanæ.

§. 13. Kabbal. Ego sic : in quo naturæ creatæ in alias divinæ cognitionis classes distinctæ fuerunt : è quibus tamen animæ per seductionem Satanæ similiter sunt ejectæ & corticibus implicatæ.

§. 14. Phil. Christ. Status quartus est , in quo per Messiam facta est restitutio.

§. 15. Rabbal. Hic ergo status erit erectæ per Messiam scholæ novæ , & restitutionis omnium post abolitos cortices.

CAP. II.

De statu universi primo sive primæ institutionis, ejusque efficiente.

§. 1. Phil. Christ. Quoad statum primæ institutionis causa prima , Deus scilicet gloriosissimus , consideranda est vel in se , vel extra se. [De natura Dei Philosophice in se considerata videri potest Apparatus in Librum Sohar Tom. I. Part. 31. Philosophia nimirum Kabbalistica , dissertatione prima per totum.]

§. 2. Kabbal. Nos eandem Dei naturam symbolicè describimus , tanquam lucem infinitam , quæ adimpleverit omne Ubi , ita ut nullus in ea esset locus vacuus ; sed eadem lux una quadam & simplici æqualitate ubique ubi fuerit sensibilis. [Videatur Apparatus suprà dicti Pars 2. Tract. 4. c. 2. p. 32.] adnotatione hæc libri vestri Evangelici?

§. 3. Phil. Christ. Sanè hic modus loquendi eam occurrit , 1. ad Timoth. 6. v. 16. ubi Paulus sic inquit de Deo [juxta textum Syriacum , qui scriptis vestris Kabbalistis maxime est conformis ; unde ut paulatim in Dialecto conformemur , aliorum citationes ex illo instit. amos.]

קמץ

§6. **The Christian Philosopher.** We agree on this point. But since this association, that is, academy, does not always stay completely in the same condition, it would be more accurate to consider it in terms of four possibly opposing different states: 1) the State of the Primordial Institution; 2) the ensuing State of Destitution; 3) the State of the Modern Constitution; and finally, 4) the State of Supreme Restitution.

§7. **The Kabbalist.** Right. These very states appear to me analogous not only to the four letters of the Tetragrammaton, but to the four plenitudes of His name.¹

§8. **The Christian Philosopher.** I continue. The first state is that in which God, as light in its most straightforward form, produced the created entities, that is, the second light.

§9. **The Kabbalist.** To add to this, He blessed those in His supernal school most abundantly with knowledge and love of His light.

§10. **The Christian Philosopher.** The second state is that in which the entities descended from their original height.

§11. **The Kabbalist.** I would say the same thing. These created entities are comparable to vessels which, from an excess of the light of His sublime meditation, were weighed down, shattered and broke. Then, the fragments, that is, shards, were produced and drawn down.

§12. **The Christian Philosopher.** The third state is that of the fall of human souls.

§13. **The Kabbalist.** I agree that all created nature was then placed into different classes of divine cognition, from which, nevertheless, the souls were ejected because of the seduction of Satan, and they were mixed with the shards.

§14. **The Christian Philosopher.** The fourth state is that in which the Messiah makes restitution.

§15. **The Kabbalist.** In this state, the Messiah will abolish the shards and erect a new academy, into which everything will be restored.

CHAPTER II

OF THE FIRST STATE OF THE UNIVERSE, OR THE PRIMORDIAL INSTITUTION AND ITS EFFECTS

§1. **The Christian Philosopher.** In the Primordial Institution, the first cause, that is, the most glorious God, can be considered either in Himself or outside of Himself.²

§2. **The Kabbalist.** We also describe the nature of God symbolically, as an infinite light that completely fills all possible space, so that there exists no empty place. But at a certain time, this light withdrew into itself to produce a space of perfect unity, simplicity and uniformity, which rendered it all comparable to itself.³ Do your Gospels admit this?

§3. **The Christian Philosopher.** Perfectly. This type of expression is found in the First Epistle of Timothy (6:16), where Paul explains the same thing about God (according to the Syriac text,¹ which conforms entirely with your kabbalistic writers, and from which we extract several citations to help us a little with this dialogue):

¹ Abraham Kohen de Herrera, *Sha'ar ha-Shamayim*, Kd I.iii.113–115.

² On the nature of God, considered philosophically, see the entire first dissertation on the kabbalistic philosophy in Abraham Kohen de Herrera, *Sha'ar ha-Shamayim*, Kd I.iii.3–30.

³ See Abraham Kohen de Herrera, *Sha'ar ha-Shamayim*, Kd I.iii.32.

❧ (5) ❧

ועשר בנהרא האנש דאנש לא משכח דנתקרב לה :
Et inhabitat lucem, ad quam nemo appropinquare potest. Sic Johannes inquit 1 Ep. 1.
 v. 5.

דאל הא נהרא הו וחשוכא כל כלה לית בה :
Quod Deus Lux est ; & tenebra prorsus nulla sunt in eo. Et Jacobus ait, cap. 1.
 v. 17.

כל מוהבחה טבתא ומשמליתא מן לעל נחתא מן אבא דנהרא הו דלית לותה שוהלפא מרוב
 אף לא טלניתא דשוגניא :

Omnis donatio bona & completa è supernis descendit, à patre luminum, apud quem
 non est immutatio ulla nec etiani umbra recessus.

§. 4. Kabbal. Hoc lucis summae etymo autem denotatur actus quidam
 simplicissimus, sive talis, ubi inter centrum eradians & radios emislos nulla est diffe-
 rentia; sed omnia sunt centrum unum, ubique sibi simile.

§. 5. Phil. Christ. Hic actus autem aliàs nobis vocatur *Vita*: ut cum dicitur
 Joh. 1. v. 4.

בה חיא הוא וחיא איתיהון בנהרא דבני-נשא :
In eo (sermone scilicet) vita erat: & vita erat Lux filiorum hominis.
 Idemque vocatur & *Spiritus*; ut cum dicitur, Johan. 4. v. 24.

רוחא הו גיר אלהא :
Spiritus est enim DEUS.

§. 6. Omnes autem hæ appellationes Deo tribuuntur secundum excellen-
 tiam; quia incomprehensibili quodam gradu secundum hos concipiendi modos o-
 mnia producta superat.

§. 7. Quamvis autem conceptus hi omnes, & inprimis denominatio Spiritus,
 nature sint abstractissimæ, ita ut Deus per illos considerari possit citra ullum concu-
 rentem respectum alium; secundum quid tamen potentiam quandam in se involvunt fe-
 liciter exercendi. Lux enim est natura, quæ illuminare potest alia: vita, vivificare pot-
 est aliud quid: Actus, actuare potest, aliud quid & sic quoque Spiritus tacite invol-
 vit spirationem quandam: ut de natura Boni nihil heic dicam; quæ tamen necessario
 inest enti huic entium, juxta ille d. Matth. 19. v. 17. לית טבא אלא אן חר אלהא :
Nihil est bonus nisi unus DEUS. Unde communicabilis האר' יֵצֶרְךָ.

§. 8. Hæc autem Communicabilitas DEUM repræsentat partim ut cogno-
 scibilem; partim ut amabilem: & in actum deducta est per Creaturarum productio-
 nem, juxta quam Deus quodamtenus considerari potest extra se.

§. 9. Circa hanc autem productionem consideranda sunt primo, Efficiens;
 secundo, Medium; tertio Productum; & quarto Finis.

§. 10. Kabbal. Efficiens istius productionis, id est, ipse Deus ille infini-
 tus, in hanc finem ut creaturis locum concedere posset, quæ alias infinitam vim lu-
 cis ejus sustinere non possent; subtrahendo diversos præsentia suæ gradus, spa-
 tium quoddam intra sese certo modo vacuavit; quod nos appellamus *construc-
 tionem*. [Videatur Apparatus Part 2. tract. 4. cap. 2. pag. 32. 33 & Part. 1. p. 665. it Part. 3. p. 70.
 p. 100. seqq.] admit. hinc hoc Philosophia vestra? (a) 3 §. 11.

“who alone has immortality and dwells in unapproachable light, whom no man has ever seen or can see.” About the same thing, see the First Epistle of John 1:5: “that God is light, and in him is no darkness at all.” And James 1:17: “Every good gift and every perfect gift is from above, coming down from the Father of lights with whom there is no variation or shadow due to change.”

§4. **The Kabbalist.** This supreme light denotes several extremely simple acts of such a nature that the difference between the central radiant and the emitted rays is null, and, moreover, each of these rays is equally a center to itself.

§5. **The Christian Philosopher.** We call this act the Life, as John said in 1:4: “In him was life, and the life was the light of men.” It is also called the Spirit, as John said in 4:24: “God is spirit.”

§6. All of these names apply excellently to God because this order of ideas contains a degree which is incomprehensible to us and which surpasses all existing things.

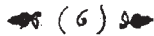
§7. Although true, all of these concepts, which principally serve to designate the Spirit, are of such an infinitely abstract nature that by them, one can infer that it is impossible to compare God to any of those other beings that were produced by His power, and that surround and revolve around Him. This is a light whose nature is to illuminate other objects, a life that can give life, an act that is capable of being actualized, just as a spirit that, by its involution, always produces a certain spirit. And although I say nothing here about the nature of the good, it is necessarily comprised in this being of beings, according to Matthew 19:17: “There is only one who is good.” From this can be inferred excellence.

§8. For us, the communicability represents God, partly knowable, partly susceptible to love; and it was converted into an act by the creation of creatures, the way in which God can be considered partly outside of Himself.

§9. Now, we must consider this production: first, the efficient cause; second, the material cause; third, the formal cause; and fourth, the final cause.ⁱⁱ

10. **The Kabbalist.** The efficient cause of this production is God Himself, the infinite one. In order to provide a place where creatures, which otherwise would not be able to withstand the force of His infinite light, could exist, He contracted His presence a few grades, to empty out a space. We call this contraction.⁴ Does your philosophy allow this?

⁴ See Isaac Luria, “Selected Writings,” chapter 2, *Kd I.ii.32–33*; “Key to the Divine Names of the Kabbalah,” *Kd I.i.665–666*; and Abraham Kohen de Herrera, *Sha’ar ha-Shamayim*, *Kd I.iii.70–71*, 100–101.



§. 11. Phil. Christ. Sano sensu id videtur admitti posse : cumque hoc non illud tantum convenit, quod Deus dicitur LOCUS : sed & quod Paulus dicit, Actor. 17 v. 28.

בה הו גיר חיינ ומתחזקין ואחין

In eo enim ipso vivimus, movemur & sumus. Atque in isto spatio primum producta est Anima Messia, cujus amplitudo tanta, ut totum hoc spatium occuparet.

§. 12. Kabbal. Imo hæc ipsa sui subtractio est formalis ratio immediatæ hujus Creationis ; cum per hanc concipi queat præparatio illius vasis, in quod deinceps communicando influeret Divinitas, [videatur apparatus supra dicti Pars 3. pag. 111.]

§. 13. Phil. Christ. Istæc dijudicent alii, qui sive emanationem hic præferunt, sive productionem ex nihilo.

Eidem autem Animæ Messia influendo se communicavit lucis Divinæ gradus summus, quæ nostratibus dicitur Natura Messia Divina. Adeoque quod vobis dicitur Adam Kadmon, nobis vocatur Christus : quod subjectum in hac unione consistens, erit supremus ille Academiae tuæ Divinæ Director : hoc enim mediante deinceps intra eundem Adamum primum seu Messiam, productæ sunt creaturæ reliquæ, per certos ordines distributæ, beatæque illi informationi submissæ.

Illarum conditionem generalem conciperem fuisse talem : ut ceu centra existerent, quædam ampliora, quædam strictiora : seu potius globi tales modo majores modo minores ad puncti exiguitatem usque ; quibus facultas esset à creatione sibi indita, sphaeram emittendi luminosam, candemque sive ampliandi sive restringendi, secundum varios sive primæ constitutionis, sive proprii moderaminis gradus : & ita quidem, ut istæ sphaeræ sese invicem penetrare possent.

Ipse vero Adam Kadmon seu Messias, posteriores intra & infra se disposuit Divinitatis dispensationes, quæ in libro Zeniutha & Idra utrâque latius describuntur.

§. 14. Kabbalista. Hic autem notari velim in genere, omnem hanc, quæ de Deo hic dicitur atque dicitur, varietatem, sive multipliciter apparentem, nihil aliud inferre, quam varios illos manifestandi gradus, pro subjectorum contemplantium varietate exortos ; unde tot luminum in Kabbala diversitates, & tot in-divinis membra & nomina. Sicut enim solare lumen in se unum quidem est, ob varjam tamen objectorum illuminatorum applicationem, varias sortitur luminositatis & colorum denominationes ; partim secundum planetas reflectentes, partim secundum Globi motum & obstaculorum pluralitatem atque qualitatem discrepantes : sic & in Divinitate. Unde quamvis nulla gens in multiplicandis istis in Deo varietatibus sit prolixior quam nostra ; nulla tamen etiam unitatem illius acrius atque vehementius urget.

§11. **The Christian Philosopher.** This sense can be perfectly adapted, and it agrees completely with God being called *Locus*, as Paul said in Acts 17:28: "In him we live and move and have our being." Into this space the soul of the Messiah—whose amplitude was such that it occupied the entire space—was the first thing produced.

§12. **The Kabbalist.** Indeed, in this contraction is the immediate formal explanation of creation; taken together with the preparation of those vessels, into which successively the divine influences were communicated.⁵

§13. **The Christian Philosopher.** Some consider this an emanation, others, a production from nothing.

The influx of the Messiah's soul communicated with the highest grade of divine light, which we identify as the divine nature of the Messiah—that which you call *Adam Kadmon*, and we call Christ—whose role in this union is comparable to that of the director of your divine academy. Indeed, this intermediate position of the same First Adam or Messiah, produced successively the remaining creatures, that were distributed in a certain order blessedly submissive to that form.

Those general conditions were conceived of such kind that the centers were sometimes larger, sometimes smaller, or possibly like globes, some larger, some smaller, even completely down to a point. At creation, those capacities themselves caused the spheres to emit light, sometimes amplified, sometimes restrained, according to the variations of their original dispositions or their own particular grades of restraint. Thus, indeed, these spheres themselves could be reciprocally penetrated.

This same *Adam Kadmon*, or Messiah, was originally arranged to distribute within and beneath Himself the dispensations of the Divinity, as explained in the *Sifra di-Zeni'uta* and both *Idrot*, to be described later.ⁱⁱⁱ

§14. **The Kabbalist.** However, I note this in general: of all that has been and will be said about God, of His diversity and apparent multiplicity, nothing else can be inferred but that the manifestations of those various grades were elicited as the various subjects of contemplation. There is a great deal of illumination about this in Kabbalah, about His many divine members and names. Just as solar light, which is still in Him, can be examined by the variety of things illuminated by it, and which thus receives many designations with reference to its intensity or various colors, whether one looks at the reflecting planets, or whether one studies the movement of the globe or the nature of all of the obstacles which oppose it—it is the same with the Divinity. And just as no sect is as prolific as ours in this multiplication of the variety in God, none affirms more strongly and vehemently His unity.

⁵ See Abraham Kohen de Herrera, *Sha'ar ha-Shamayim*, Kd I.iii.iii.

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CAP. III.

De Medio primævæ productionis seu Adamo primo.

§. 1. Kabbalista. Nunc in specie disquirendum est, quomodo in statu hoc primo è dogmate nostro appareat Trinitas vestra, & qua ratione ea, quæ à nostratibus tribuuntur Adamo primo, applicari queant ad Messiam vestrum?

§. 2. Phil. Christ. In statu hoc primo Deus ipse infinitus intelligi potest, per nomen Patris, quo scripta Novi Fœderis nostri tam sæpe utuntur. Lux autem ab Infinito in Adamum primum sive Messiam per canalem immissa, cumque ipso unita, applicari potest ad denominationem Filii. Et influxus ex hoc versus inferiora demissus referri potest ad characterem Spiritûs Sancti.

§. 3. Eademque concipiendi ratio etiam obtinebit post statum ultimum, cum omnia redibunt ad primum sui fontem, sicut loquitur Paulus 1. Cor. 15. vers. 28.

וְכָל דָּשָׁתְעֻבֵּר לֵה כָּל הַדִּין הָרָבָא נִשְׁתַּעֲבֵד לֵהוּ דְשִׁעֻבֵּר לֵה כָּל דְּנִהוּא אֱלֹהֵא כָּל בְּרָא:

Et cum subiecta fuerint ei omnia, tunc ipse filius subicietur ei, qui subiecit ipsi omnia, ut sit Deus omnia in omnibus.

§. 4. Sed in statibus intermediis conceptus Patris, Filii & Spiritus Sancti competant gradibus aliis Emanativis inferioribus: prout haut rarè scripta vestra Kabbalistica dicunt: ob lapsum, gradus insigniter descendisse; & aliquando temporibus majoris illuminationis eosdem iterum ascensuros: Quemadmodum etiam ascendere dicuntur diebus festivis & sabbathis.

§. 5. Kabbalista. Nimirum ibidem sensus non est alius, quam Animas, licet ad certas collegiorum Academiæ cœlestis classes pertineant, tamen quandoque subsistere in statu tam profundo, ut gradus obortæ ipsis manifestationis, verbi gratia, primus, claritate vix par sit decimo vel vicesimo: sicut lux meridiana incarcerationato tanta saltem est, quanta aliis lux crepusculi. Eosdem autem nostrates statuunt quandoque altius rursus elevari, eademque claritate objecta inferiora contemplari, quâ elevatiores tempore ordinario contemplantur objecta superiora. Nam aiàs notum est, quod ipsa Divinitas in se sit immutabilis.

§. 6. Phil. Christ. Huc referri posset, quod Christus dicit Matth. 16. vers. 27.

עֵתִיד

CHAPTER III

OF THE MEDIATOR OF THE FIRST PRODUCTION, OR
ADAM KADMON

§1. **The Kabbalist.** Now it is necessary to investigate in particular how your Trinity can be applied to this first state described by our dogmas, that is, what reason there is to apply those characteristics we associate with *Adam Kadmon* to your Messiah.

§2. **The Christian Philosopher.** In that first state, God, who Himself is infinite, can be understood by the name Father, as is frequently used in the scripture of our New Federation. A light, then, from the Infinite was emanated and united in the First Adam, that is, the Messiah, through canals. That can be applied to the denomination of the Son. And the influxes sent down to the lower direction can refer to the character of the Holy Spirit.

§3. This same order will be obtained after the last state when all things will return to the first fountain itself, as Paul says in 1 Corinthians 15:28: "When all things are subjected to him, then the Son himself will also be subjected to him who put all things in subjection under him, that God may be all in all."

§4. But in the intermediary state, the concepts of the Father, the Son and the Holy Spirit correspond to those grades of inferior emanations, just as your kabbalists frequently say.

Because of the fall, the higher grades descended, but in the end, they will again rise to the state of their greatest illumination. It is said that they accomplish their ascension on festivals and the Sabbath.

§5. **The Kabbalist.** Undoubtedly, the same interpretations do not extend to other kinds of souls that belonged to other classes of the celestial academy. Since they remain in a very profound state, it appears to be the same grade; but actually, it is with scarcely a tenth or twentieth of the original clarity. It is as if the light at noon had been so greatly shaded that it was like the light at twilight. When, on the other hand, as we have established, those who are once again elevated to the same level as those who contemplate inferior objects, they bring with them the clarity that elevates ordinary occasions to the level of the contemplation of superior objects. It must be noted that the Divinity is, in Himself, immutable.

§6. **The Christian Philosopher.** This could refer to what Christ said in Matthew 16:17:

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יחיד הו גיר ברה דאנשא דנאחא בתשובתא דאבוה וגו'
Futurum est enim, ut Filius hominis veniat in gloria Patris sui &c. Et Marc. 8, v. 38.

כל גיר דנכחה ב' ובמל' בשרבתי דהא חסיתא וגירתא ואף ברה ואנשא נכחה בת מא דאחא
 בשובחא דאבוהי עם מלצכוהי קדישא :

Quisquis enim turpitudinem agnoverit in me & sermonibus meis in generatione hac peccatrice & adultera, filius quoque hominis turpitudinem agnoscat in eo, cum venerit in gloria patris sui, cum Angelis ex suis sanctis. Conferatur Luc. 9. v. 26. Ubi similis ascensus intelligi possit.

§. 7. Hoc etiam sensu intelligi potest Locus Joh. 1. v. 14. ubi dicitur:

ומלתא בסרא הוא ואנן בן וחזין שובחא שובחא איך דיחיריא דמן אבא וגו'
Et verbum caro factum est, & habitavit inter nos, & vidimus gloriam ejus, Gloriam quasi Unigeniti qui (productus est) à Patre. &c. Hoc enim in statu filius revera unigenitus erat; cum in statibus ceteris à Patre generata dicatur à vobis & Filia sive Regnum. Huc etiam refero locum Joh. 1. v. 18.

אלהא לא חזא אנש מן מתוכם יחיד יא אלהא הו דאיתוהי בעובא דאבוה וגו'
Deum non vidit homo unquam; Unigenitus Dei qui est in sinu Patris sui, &c. Ubi per unigenitum, qui est in sinu Patris sui, commodè intelligi potest Adam Kadmon, qui à vobis locatur in sinu infiniti. Atque id quasi ordinarium est vestratibus, quod nomina personarum Divinitatis, per omnes mundos distribuunt. Sic Joh. 4. v. 23. 24. idem DEUS, infinitus scilicet, qui à Christo vocatur Spiritus, paulò ante vocatur Pater. Item Joh. 5. v. 26. Christus dicit:

איכנא גיר דלאחא אית חיא בקנומה וגו'
sicut enim Patri est vitam in semetipso &c. Quod secundum excellentiam pariter intelligi potest de Infinito.

§. 8. Kabbal. Unde autem colligis, quod substantia illa, primitus producta, sit Messias vester?

§. 9. Phil. Christ. Ex loco Pauli Col. 1. v. 15. Ubi de Christo dicit:

הו דהויר דמותא דאלהא דלא מתחוא ובוכרא דכלהין בריתא :
Qui est Imago Dei invisibilis, & primogenitus omnium Creaturarum. Hæc enim Messia Anima statim ab initio productionis suæ unita fuit cum luce Divinitatis sibi communicata: & quidem unione tam intellectus, quæ consistit in contemplatione; quam unione voluntatis, quæ consistit in amore. Et hæc omnia in gradu excellentissimo sub universalitate tam partium, quam actuum.

§. 10. Kabbal. Jam porro indagabimus, an ex scriptis vestris etiam erui possint illa attributa, quæ nostrates Adamo primo adscribunt. Primo enim de eo dicitur, quod sit principium unum à Principio seu causa una productum. [videatur Philosophia Kabbalistica supra allegata pag. 31.]

§. 11. Phil. Christ. Eodem modo de Messia in Evangelio dicitur, quod sit
Unigenitus, qui (productus est), à Patre. Johann. 1. v. 14. Item:
Unigenitus Dei; ibidem, v. 18. Et Johann. 3. v. 16. הכנא גיר אהב אלהא לעלמא

"flesh and blood has not revealed this to you, but my Father who is in heaven." ^{iv} And Mark 8:38: "For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes in the glory of his Father with the holy angels." Compare Luke 9:26, where a similar ascent can be understood.

§7. John can be interpreted in the same way, where he says in 1:14: "And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth." This is in the state of His revered, only begotten Son; you use the word Kingdom to refer to the states in which the Father generates the Son and other things. This is referred to in John 1:18: "No one has ever seen God; the only God, who is at the Father's side, he has made him known." The only begotten, who is in the breast of the Father, can be interpreted as *Adam Kadmon*, who to you is located in the infinite breast. Above all, it is almost common among you to use the names of the persons of the Divinity, who are distributed through all worlds. The same can be found in John 4:23–24, where God, that is, the infinite, called Spirit by Christ, was a little earlier called Father. Likewise, in John 5:26, Christ says: "For as the Father has life in himself." This second distinction can equally be understood as the infinite.

§8. **The Kabbalist.** From what general concept, then, do you conclude that the first substance produced was your Messiah.

§9. **The Christian Philosopher.** From Paul's Epistle to the Colossians, 1:15, where he says of Christ: "He is the image of the invisible God, the firstborn of all creation." Thus, from the instant of His production, the soul of the Messiah was unified with the divine light, with which it communicated; and this was as much a union of the intellect, which consisted of contemplation, as a union of the will, which consisted of love. And all of this was in the highest degree of excellence in His universality, in His duties, as well as actions.

§10. **The Kabbalist.** Now, let us seek further in your writings to see if we can find some of the things that we attribute to *Adam Kadmon* also attributed to your Messiah. First of all, it is said that *Adam Kadmon* is the one origin, that in the beginning he was the one cause of production.⁶

§11. **The Christian Philosopher.** This is what is similarly said about the Messiah in the Gospels, which speaks of "the only Son [that was produced] from the Father" in John 1:14; likewise, "the only God, who is at the Father's side," in 1:18. Also, John 3:16:

⁶ See Abraham Kohen de Herrera, *Sha'ar ha-Shamayim*, Kd I.iii.31.

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לעולם איכנא דלכרה יחידים נחל וגו' *Sic enim dilexit DEUS mundum, ut Filium suum unigenitum dederit, &c. Et idem v. 18.*

דלא הימן בשמה יחידים כרה דא' הא : *Quia non credidit in Nomen Unigeniti Filii Dei. Item. 1. Johann. 4. v. 9.*

בדא אתירע הובה דאלהא דלותן דלכרה יחידים שדר אלהא וגו' *In hoc enim innouit Dilectio Dei, qui est erga nos, quod Filium suum unigenitum misit Deus, &c. Et Marc. 12. v. 16. de eo dicitur:*

לחרתא דין חד כרא חביבא את הוא לה וגו' *In fine autem unus Filius dilectus erat ei. &c.*

§. 12. Kabbal. Secundò dicunt nostrates, quod Adam Kadmon sit instrumentum & medium ad omnia principiata subsequencia. [Philosophia Kabbalistica pag 32.]

§. 13. Phil. Christ. Sic etiam de Filio Evangelico & Messia idem dicitur, nimirum :

כל באידה הוא ובלעדוהי אף לא חרא הות מדם דהוא : *Omnia per manum ejus facta sunt, & sine eo, ne una quidem (res) fuit, qua facta fuit. Joh. 1. v. 3. Et Ephes. 3. v. 9. Paulus dicit, quod DEUS omnia creaverit per Iesum Christum. Quamvis hæc verba, per Iesum Christum in textu Syriaco non reperiuntur. Idem tamen evincunt & loca alia; ut cum Paulus dicit Col. 1. v. 16. seq. de Filio Dei dilecto :*

ובה אתברי כל מדם דבשמיא ובארעא כל רמתחא וכל דלא מתחא אן מותבא ואן מרותא ואן ארכוס ואן שולטנא כל מדם. באידה ובה אתבריו : והויו דמן קדם כל וכל מדם כרה קאם :

Et per eum creatum est, quicquid est in Cælo & in terra, quicquid conspicitur, & quicquid non conspicitur; sive throni [qui alias appellantur Mercabboth] sive dominationes, sive Principatus, sive Potestates; Omnia per eum, & in eo creata sunt. Et is est, qui fuit ante omnia, & omnia in ipso consistunt. Sic Heb. 1. v. 2. De hoc Filio dicitur:

ובה עבר לעלמא : *Et per eum fecit mundos. Quatuor nempe Systemata vobis Kabbalists notissima. Et huc etiam refero quod Gen. 1. v. 1. dicitur בראשית Per Principium (i.e. Messiam,) creavit Deus cælum & terram. Quod autem tu dixisti eundem esse doctorem in Academia cœlesti primarium, id pariter confirmatur per verba Joh 1. v. 18. Deum nemo vidit unquam; unigenitus Dei, is qui est in sinu Patris sui Ipse enarravit.*

§. 14. Kabbal. Tertio; Adam Kadmon à nostratibus dicitur, à causa perfecta causarum perfectum. [loci cit. pag. 32.]

§. 15. Phil. Christ. Sic iste Filius seu Messias Heb. 7. v. 28. vocatur

ברא גמירא לעלם : *Filius in æternum perfectus.*

§. 16. Kabbal. Quarto; Adam ille primus vocatur Prototypum illud. ad
(b) allimi-

“For God so loved the world, that he gave his only Son”; and the same in 3:18: “whoever does not believe is condemned already.” The same in 1 John 4:9: “In this the love of God was made manifest among us, that God sent his only Son into the world”; and 1 John 4:9, which says about it: “that God sent his only Son into the world.”^v

§12. **The Kabbalist.** Second: We say that *Adam Kadmon* was the instrument and medium for everything that followed the beginning.⁷

§13. **The Christian Philosopher.** The Gospels say the same about the Son and Messiah, specifically in John 1:3: “All things were made through him, and without him was not anything made that was made.” In Ephesians 3:9, Paul said, “that God created everything through Jesus Christ,”^{vi} even though the words “through Jesus Christ” do not appear in the Syriac text. Nevertheless, it is found in other places; and as Paul said in Colossians 1:16–17, of the chosen Son of God: “For by him all things were created, in heaven and on earth, visible and invisible, whether thrones [which some people refer to as *Merkavot*^{vii}] or dominions or authorities—all things were created through him and for him. And he is before all things, and in him all things hold together.” The same in Hebrews 1:2, where it is said of this Son: “through whom also he created the world.” These four systems of celestial beings are very well known to your kabbalists, and this is also referred to in Genesis 1:1, which says: “In the beginning God [i.e., the Messiah] created the heavens and the earth.” You identify this very thing as the director of the first celestial academy. This is apparently confirmed by the words of John 1:18: “No one has ever seen God; the only God, who is at the Father’s side, he has made him known.”

§14. **The Kabbalist.** Third: We say that *Adam Kadmon* is the perfect cause of perfect causes.⁸

§15. **The Christian Philosopher.** Again, the same thing is said of the Son, or Messiah. In Hebrews 7:28, it is said: “appoints a Son who has been made perfect for ever.”

§16. **The Kabbalist.** Fourth: This First Adam is called the prototype, in which is

⁷ See Abraham Kohen de Herrera, *Sha'ar ha-Shamayim*, Kd I.iii.32.

⁸ Ibid.

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assimilari debet quicquid est sub possibilitate, tanquam similitudini & imagini singulari. [Phil. Kabbal pag. 35.]

§. 17. Phil. Christ. Sic Heb. 1. v. 3. Messias dicitur

צמחא דשוכחא וצלמא דאיתותא :

splendor gloria Dei, & imago essentia ejus.

§. 18. Kabbal. Quintò dicitur de Adamo primo, quod efficiens causa omnium perfectissima, sibi simile fecerit principiatum suum essentiale & primum in perfectissimo gradu [ibidem pag. 37.]

§. 19. Phil. Christ. Sic de se Filius noster gloriosissimus dicit, Johann. 14. vers. 9.

מן דלי חוה חוה לאבא :

Qui me videt, videt Patrem. Et Johann. 12. v. 45.

ומן דלי חוה חוה למן דשרני :

Et qui me videt, videt eum, qui misit me.

§. 20. Kabbal. Sextò dicitur de Adamo primo : quod Rex ille magnus in infinitum excelsus, Rex super Reges Regum, regnet super Regem ab ipso emanantem qui ob singularem suam prerogativam sit Rex super ceteros Reges [ibid. pag. 38.]

§. 21. Phil. Christ. Eodem modo non tantum de Deo infinito inhabitante lucem inaccessibilem, dicitur, quod sit

מלכא דמלרא ומרא דמרותא :

Rex Regum & Dominus Dominantium ; sed etiam de Messia, Apocal. 19. v. 16.

ואית לה על מרטוטה ועל ירכה שמה כתיב מלכא דמלכא ומרא דמרותא :

Et est ipsi super pallio suo & super femore suo Nomen scriptum : Rex Regum, & Dominus Dominorum. Et Apocal. 17. v. 14. de eo dicitur :

ואמרא יוכא לתון משול דמרא דמרותא ומלכא דמלכא הו וגו' :

Et Agnus vincet illos, quoniam Dominus Dominorum est, & Rex Regum.

§. 22. Kabbal. Septimò Adam primus dicitur cogitatio suprema [ibid. pag. 38.] Et verbum Domini unici. [ibid. pag. 108. è libro Jezirah. Mischna. 7. cap. 1.]

§. 23. Phil. Christ. Sic Messias dicitur מלחא seu verbum, Joh. 1. v. 1. & 14. Et 1. Joh. 1. vers. 1. מלחא דחיא *verbum Vita.* Item Apoc. 19. vers. 13. idem vocatur : מלחא דהא *verbum Dei.* Et Hebr. 1 v. 3. dicitur : *Et portat omnia virtute verbi sui.* Quasi Verbi appellatio ad alterutram saltem ejus Naturam restringeretur.

§. 24. Kabbalista. Octavò, Principiatum illud primum speciali nomine vocatur Adam Kadmon seu Homo primus.

§. 25. Phil. Christian. Ita Messias à Paulo vocatur Adam 1. Cor. 15. v. 45. dum ait :

הוא אדם בר נשא קדמא לנפש חיה ואדם חריא לרוחא מחייתא :

Factus est Adam primus homo in Psyche viventem : At Adam novissimus in spiritu vivificantem. Et ibid. v. 47.

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assimilated all possibilities, in the same similitude and image.⁹

§17. **The Christian Philosopher.** The same as Hebrews 1:3, which says about the Messiah: "He is the radiance of the glory of God and the exact imprint of his nature."

§18. **The Kabbalist.** Fifth: It is said that the First Adam is the efficient cause of all perfections, that is, the essential principle in the first grade of perfection.¹⁰

§19. **The Christian Philosopher.** The same is said of our most glorious Son, in John 14:9: "Whoever has seen me has seen the Father"; and in 12:45: "And whoever sees me sees him who sent me."

§20. **The Kabbalist.** Sixth: The First Adam is said to be the great king, infinitely elevated, the king above. He is the king of kings, who reigns above, the king who emanates from Himself, and by reason of His singular prerogative, He is made king over all the other kings.¹¹

§21. **The Christian Philosopher.** This is none other than the infinite God, who inhabits the inaccessible light, of whom is said: "The king of kings and lord of lords"; but also of the Messiah in Apocalypse 19:16: "On his robe and on his thigh he has a name written, King of kings and Lord of lords." And Apocalypse 17:14, which says about Him: "and the Lamb will conquer them, for he is Lord of lords and King of kings."

§22. **The Kabbalist.** Seventh: The First Adam is called the supreme knowledge,¹² and the word of the only God.¹³

§23. **The Christian Philosopher.** The same. The Messiah is called the Word in John 1:1, 14; and 1 John 1:1: "the word of life." The same in the Apocalypse 19:13, where He is called "Word of God"; and Hebrews 1:3 says: "he upholds the universe by the word of his power." Still, this epithet 'Word' more accurately refers to other characteristics of His nature.

§24. **The Kabbalist.** Eighth: This principal being is specifically called *Adam Kadmon* or First Man.

§25. **The Christian Philosopher.** Paul refers to the Messiah as Adam in 1 Corinthians 15:45: "Thus it is written, 'The first man Adam became a living being'; the last Adam became a life-giving spirit.'" And verse 47:

⁹ Ibid., *Kd* I.iii.35.

¹⁰ Ibid., *Kd* I.iii.37.

¹¹ Ibid., *Kd* I.iii.38.

¹² Ibid.

¹³ Ibid., *Kd* I.iii.108, where Kohen de Herrera refers to the *Sefer Yetzirah*, chapter 4 (5).

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בר נשא קדמ' עפרנא דמן ארעא בר נשא דתרין מריא מן
Primus homo terrenus de terra : Secundus Homo DOMINUS (sive : טמ'א Tetra-
 grammaton) *de cælo*. Quamvis enim hic in Antithesin Adami Protoplastæ vocetur
 ultimus, & secundus: id tamen ob ordinem Apparitionis tantum fit: & exhinc egre-
 giè illustratur Locus ille Apocal. i. v. ii. ubi Christus ait:

אנא אנא אורא ותמא קדמ'א ואחרנא :

Ego sum Urim & Thummim, primus & ultimus.

§. 26. Kabbalista. Nondò: Idem Adam Kadmon in Hypothesi Kabbalista-
 rum nostrorum priorum vocatur CORONA SUMMA [videatur Philof. Cabbal.
 sup. cit. p. 59.]

§. 27. Phil. Christ. Ita in Historia Evangelica hunc gradum respicere viden-
 tur Angeli, quando Luc. 2. v. 14. canunt:

תשבוחתא לאלהא במרומא ועל ארעא שלמא וסברא טבא לבני נשא :

Gloria Deo in SUMMIS; & in terra Pax, & Fiducia bona hominibus. Quasi hæ
 essent acclamationes & cognominationes Messæ. Prout & similis occurrit accla-
 matio Messæ facta, Luc. 19. v. 38. his verbis:

ברוך הו' מלכא דאתא בטמא דמרום שלמא בשמ'א ושובחא נמרומא :

*Benedictus est Rex, qui venit in Nomine Domini; (& qui meritò dici potest) Pax in
 cælis & Gloria in SUMMIS*. Ubi notandum, quod sicut Corona summa non
 ipsum denotat Altissimum & Infinitum; sed idem est, ac si diceretur Diadema seu
 fascia & involucrum summi. Ita Messias vocatur ברה דאלהא מרמ'א *Filius Dei Sum-
 mi*. Marc. 5. v. 7. Et חילא דעליא *Virtus Summi*.

§. 28. Kabbalista. Decimò; R. Schimeon Ben Jochai in Libro Sohar per Se-
 niozem Sanctissimum, quem è Daniel. 7. vers. 9. etiam vocat Senem dierum, quamvis
 conceptu paululum modificatiore, etiam videtur intelligere Adamum hunc priorem:
 ad minimum productum ejusdem immediatum: [vid. Phil. Cabbal. p. 125.]

§. 29. Philof. Christian. Ita in Visione illa Danielis per Filium hominis
 vers. 13. ad Senem hunc allatum, videtur intelligi Anima Messæ, quomodo scilicet
 ad gradum hunc altissimum elevata & cum eo unita sit. Unde etiam v. 22. *Senex
 dierum* dicitur *advenisse ad judicium*. Cum tamen judicium hoc tribuatur Messæ.
 Joh. 5. v. 22. cum ipse dicit:

לא הוא גיר אבא דאן לאנש אלא כלל דינא יהבה לברא :

Non enim judicat Pater quenquam, sed omne judicium dedit Filio. Unde ob ean-
 dem unionem idem Messias representatur ut Senex. Apocal. i. vers. 14. & quidem iis-
 dem ferè verbis, quibus Senex Danieliticus describitur. Sic enim loquitur Prophe-
 ta c. 7. v. 9.

לבושה כחלב חור ושער ראשה כעמר נקא :

Vestimentum ejus sicut nix candidum, & pilus capitis ejus sicut lana pura. Johannes
 autem loc. cit. his utitur verbis:

(b) 2

ורשה

"The first man was from the earth, a man of dust; the second man is from heaven [as if the bone of the Tetragrammaton]." Although, indeed, in antithesis, this Protoplastic Adam is called the last and the second; this is so because of the order of the appearances, as is plainly illustrated in the passage from the Apocalypse 1:11, where Christ says: "I am urim and thummim, the first and last."^{viii}

§26. **The Kabbalist.** Ninth: This *Adam Kadmon* in our kabbalistic system is first called the Supreme Crown.¹⁴

§27. **The Christian Philosopher.** In the story of the Gospels, this grade reflects back upon the visible angels, as Luke 2:14 prophesies: "Glory to God in the highest, and on earth peace among men with whom he is pleased!" This could be considered the acclamation and recognition of the Messiah. In another case, an acclamation of the Messiah is found in these words of Luke 19:38: "Blessed is the King who comes in the name of the Lord [and whose merit can be spoken of]! Peace in heaven and glory in the highest!" It is necessary to note that this Supreme Crown does not only signify the most high and the infinite, but it is like a diadem or band that envelops the most high. In the Messiah, it is called "Son of the Most High God" (Mark 5:7); and "the highest virtue."^{ix}

§28. **The Kabbalist.** Tenth: R. Simeon b. Yoḥai, in the *Zohar*,^x speaks of a very saintly ancient one, who in Daniel 7:9 is called the Ancient of Days. In spite of the concept's small measure, this can be seen to indicate the First Adam, or at least his immediate production.¹⁵

§29. **The Christian Philosopher.** Here is how Daniel's vision of the son of man being brought to the Ancient of Days (7:13)^{xi} can be seen as indicating the soul of the Messiah. In this way, it is elevated to this very high grade and united with Him. From this in 7:22: "The Ancient of days came and judgment was given."^{xii} This judgment is attributed to the Messiah. John says of this in 5:22: "The Father judges no one, but has given all judgment to the Son." Because of this union, the Messiah is represented by the ancient one. Apocalypse 1:14 uses nearly the same words as those by which Daniel's Ancient One is described. Here, in the language of Daniel: "his clothing was white as snow, and the hair of his head like pure wool." John, in the already cited location (Apocalypse 1:14), uses these words:

¹⁴ See *ibid.*, *Kd* I.iii.59.

¹⁵ See *ibid.*, *Kd* I.iii.125.

סו (12) סו

קרישה ושערה רישה חורו איך עמרה חור איך תלגא וגו' *Caput autem ejus & pili capitis ejus albi erant sicut lana alba ; sicut nix. &c.* Ab eodem Johanne Natura Messia divina conspicitur ut sedens in throno : humana autem ut Agnus in medio Throni apparens. Apocal. 4. vers. 2, 3. 10. 11. cap. 5. vers. 1. 6. 7. 13.

§. 30. Kabbalista. Undecimo : Adam ille primus etiam vocatur Macrocosmus, quod contineat omnia cause primæ causata. [Philos. Cabbal. pag. 109.]

§. 31. Philos. Christian. Ita de Messia nostro dicitur: Heb. 1. v. 3. ואחיד כל *Et continet omnia. &c.* Confer textum Syriacum 2. Cor. 6. v. 18. Apoc. 1. 8. cap. 4. v. 8. cap. 11. v. 17. cap. 15. v. 3. cap. 16. v. 7. 14. cap. 19. v. 6. 15. cap. 21. v. 22. ubi Messias semper nominatur דכל אחיד qui omnia comprehendit : quod etiam est etymon vocis Græcæ παντοκράτωρ. Item Joh. 3. v. 35.

אבא מחב לברא וכל מדרם יהב באידוהו : *Pater diligit filium, & omnia dedit in manus ejus.* Confer Johan. 13. v. 3. & Matth. 28. v. 18. ubi ipse Christus dicit.

איתיהב לי כל שולטן בשמיא ובארעא וגו' *Data est mihi omnis potestas in cælo & in terra:*

§. 32. Kabbal. Duodecimò : Adam ille primus vocatur Habitaculum Infiniti, lucisque ejus summæ, & proximè accedens ad similitudinem & Imaginem ejus veram : adeoque Gazophylacium omnium perfectionum, quæ influunt & influxuræ sunt in omnia causata, omnique tempore & loco, &c. [Ibidem p. 110.]

§. 33. Phil. Christ. Sic de Messia dicitur Col. 2. v. 3. Quod sit ille הו דבה כסין כלין סימחא דהכמתא ודיעתא : *In quo occultati sunt omnes thesauri sapientia & cognitionis.* Confer Col. 2. vers. 9. Hebr. 1. v. 3.

§. 34. Kabbalista. Decimo tertio : Adam Kadmon dicitur Nomen primum, sicut בל"א est litera prima & per metathesin [Ibidem pag. 110.]

§. 35. Phil. Christ. Eodem modo & Messias vocatur אלה Apoc. 1. vers. 8. cap. 21. v. 6. cap. 22. v. 13. Et per transpositionem בל"א Jesch. 9. v. 8.

§. 36. Kabbal. Decimò quartò : De hoc Adamo primo nostrates porro ita dicunt : Cum facta contractione infiniti exortum esset spatium primum, hoc ipsum vacuum, locumque mundorum producendorum fuisse ipsam quasi substantiam hominis primi, qua nempe determinationem acceperit in esse suo. [Ibidem pag. 111.]

§. 37. Philos. Christ. Eodem respectu putarem Messiam dici הו דאיתוהי, sive ה' א' ת' : Ille qui EST : sive qui Essentiam habet determinatam. Apoc. 1. vers. 4. 8. ita יהוה eodem sensu. Apoc. 11. v. 17. cap. 16. v. 5.

§. 38. Kabbal. Decimo quintò : quid autem intelligeres per canalem illum tenuem, per quem Adamus primus influxum accipit ab Infinito ?

§. 39. Phil. Christ. Sicut per istum canalem à vestratibus innuitur illa ipsa Adami primi unitas, qua quodammodo unum quid est cum uno illo absolutissimo &c.

"The hairs of his head were white, like white wool, like snow." From John's copiousness, one can perceive the nature of the divine Messiah, seated on His throne, appearing in the middle of His throne like a human or a lamb. See also Apocalypse 4:2, 3, 10, 11; 5:1, 6, 7, 13.

§30. **The Kabbalist.** Eleventh: That First Adam was called the macrocosm because He contained all of the first causes that were caused.¹⁶

§31. **The Christian Philosopher.** The same is said of our Messiah in Hebrews 1:3: "He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high."^{xiii} Compare this to the Syriac text of 2 Corinthians 6:18; and Apocalypse 1:8; 4:8; 11:17; 15:3; 16:7,14; 19:6,15; 21:22, where the Messiah is always known as that 'which contains everything'; this is equivalent to the Greek word for 'almighty.' See John 3:35: "The Father loves the Son and has given all things into his hand." Compare John 13:3: "Jesus, knowing that the Father had given all things into his hands"; and Matthew 28:18, where Christ Himself says: "All authority in heaven and on earth has been given to me."

§32. **The Kabbalist.** Twelfth: This First Adam is also called the habitation of the infinite and the highest light; and He approaches near the true similitude and likeness, so that He is the treasure of all perfections which influence and emanate in all causes, both temporal and spacial, etc.¹⁷

§33. **The Christian Philosopher.** The same thing is said of the Messiah in Colossians 2:3, that "in whom are hid all the treasures of wisdom and knowledge." Compare this to Colossians 2:9 and Hebrews 1:3.

§34. **The Kabbalist.** Thirteenth: *Adam Kadmon* is called the first name, that is *alef*, the first letter, and by metathesis *pele*.^{18 xiv}

§35. **The Christian Philosopher.** By the same method, the Messiah is called *alef* in Apocalypse 1:8, 21:6, and 22:13; and by transposition, *pele*, in Isaiah 9:6.

§36. **The Kabbalist.** Fourteenth: Of our First Adam, it is further said: When the Infinite contracted Himself to make the first space, this same vacuum became the space of mundane production and became partly the substance of first man, such that it truly received a boundary of itself.

§37. **The Christian Philosopher.** This is also said in respect to the Messiah, *hu de'isohu*, or "the now": He who is or who possesses a determined essence. See Apocalypse 1:4, 8, where the word *jehovah*^{xv} can be taken in that sense. Also, Apocalypse 11:17; 16:5.

§38. **The Kabbalist.** Fifteenth: How do you interpret the subtle canals through which the First Adam received His influx of the Infinite?

§39. **The Christian Philosopher.** Just as you do: this canal indicates the unity of the First Adam, that in a certain way, one is with another absolutely

¹⁶ Ibid., *Kd* I.iii.109.

¹⁷ Ibid., *Kd* I.iii.110.

¹⁸ Ibid.

(13) 30

& simplici [ibid. pag. 118.] ita similis unitas etiam tribuitur Messia, quando ipse dicit Joh. 10. v. 30.

Ego & Pater unum sumus. Et Joh. 17. v. 11.

אנא ואבי חד הנן :

Ut sint unum sicut nos. Et ibidem v. 21. 22.

דיהוון חד איכנא דהנן :

וכלהון יהוון חד איכנא דאנת אבי בי ואנא כך וגו' / דיהוון חד איכנא דהנן חד הנן :

Ut omnes sint unum, sicut tu, Pater mi, in me, & ego in te, &c. Ut sint unum sicut nos sumus. Huc pertinent etiam loca Joh. 10. v. 38.

דחזקון ותהימנו דאבי בי ואנא באבי :

Ut sciaitis & credatis, quod Pater meus sit in me, & Ego in Patre meo. Et Joh. 14. v. 10. 11.

לא מהימן אנת דאנא באבי ואבי בי וגו' / הימנו דאנא ואבי ואבי בי :

Non credis tu, quod Ego in Patre meo sim, & Pater meus in me? &c. Credite quod Ego sim in Patre meo, & Pater meus in me.

§. 40. Kabbal. Decimo sexto; quoniam autem refert spatium illud, quod inter Infinitum & inter Adamum Primum reponitur?

§. 41. Phil. Christ. Sicut vestrates per quantulumcunque hoc spatium denotant distinctionem illam, per quam Causa omnium prima & causatum hoc primum inter se distinguuntur: [ibid. pag. 112.] ita inter Patrem & Filium certa quedam etiam occurrit distinctio, juxta quam Pater dicitur Filio major, prout Christus dicit: Joh. 14. v. 28.

דאבי רב הו מני :

Quia Pater meus major est quam Ego. Juxta hanc etiam Pater amare dicitur Filium, sicut Johannes dicit; Joh. 3. v. 35.

אבא מחב לברא :

Pater diligit Filium. Et Christus ipse Joh. 5. v. 20: Ita Pater quaedam ostendere dicitur Filio, ut cum Joh. 5. v. 20. dicit Christus:

אבא גיר רחם לברא וכל מדים דעבד מחוץ לה וריתין מן הלין עבדא מחוץ לרח :

Pater enim diligit Filium suum: & quidquid facit, ostendit ei, & quae sunt majora ei opera ostendit ei. Sic Pater dicitur dare aliquid Filio, ut Joh. 5. v. 26. 27.

אבא וגו' / יהב לברא דיהוון חיאבקומה ואשלטה וגו' :

Pater dedit Filio ut esset ei vita in semetipso, & potestatem dedit ei, &c. Sic Pater dicitur videri à Filio Joh. 6. v. 46.

מן דמן אלהא איתוהי הוהו דווא לאבא :

Qui à Deo est, is videt Patrem. Item Pater dicitur docere Filium. Joh. 8. v. 28.

איכנא דאלפני אבי הכות הו ממל אנא :

Sicut docuit me Pater meus, sic loquor, & alia similia.

§. 42. Kabbalista. Decimo septimò; quoniam autem refert decem illos Circulos, qui attribuuntur Adamo nostro primo?

(b) 3

§. 43.

and simply,¹⁹ a similar unity is attributed to the Messiah, where John says in 10:30: "I and the Father are one." Also, John 17:11: "that they may be one, even as we are one." And verses 21–22: "that they may all be one, just as you, Father, are in me, and I in you . . . that they may be one even as we are one." This pertains to the words of John 10:38: "that you may know and understand that the Father is in me and I am in the Father." And John 14:10–11: "Do you not believe that I am in the Father and the Father in me? . . . Believe me that I am in the Father and the Father in me."

§40. **The Kabbalist.** Sixteenth: How do you explain the space that was put aside between the Infinite and the First Adam?

§41. **The Christian Philosopher.** Just as you do: This space, as small as it is, marks the distinction between the first cause of all things, and the causes of those other causalities,²⁰ just as between the Father and the Son there exists a certain distinction, by which the Father is declared greater than the Son, as Christ says in John 14:28: "for the Father is greater than I." For the same reason, it is said that the Father loves the Son, as John says in 3:35: "The Father loves the Son." And Christ Himself says in John 5:20, how the Father, indeed, to make clear, said to the Son: "For the Father loves the Son and shows him all that he himself is doing. And greater works than these will he show him, so that you may marvel." In this way, the Father is said to bestow time on the Son, as John says in 5:26–27: "For as the Father has life in himself, so he has granted the Son also to have life in himself. And he has given him authority, etc." Thus, the Father is said to be visible to the Son, in John 6:46: "not that anyone has seen the Father except he who is from God." Similarly, the Father is said to teach the Son, in John 8:28: "but speak just as the Father taught me," and other similar passages.

§42. **The Kabbalist.** Seventeenth: What do the ten circles that we attribute to our First Adam refer to?

¹⁹ Ibid., *Kd* L.iii.118.

²⁰ Ibid., *Kd* L.iii.112.

ס"ד (14) ס"ה

§. 43. Phil. Christ. Sicut decem illi Circuli, qui homini vestro Primo adscribuntur, denotant vitam ejus [ibid. pag. 112.] ita etiam Messias singulariter tribuitur vita, ut cum dicitur Joh. I. v. 4.

בנה חיה הוא וחיה איתיהון נורה דבני-בשר :

In eo vita erat & vita erat Lux Filiorum hominis. Et Johann. 5. vers. 26. dicitur :

איכנאגיר דלאבא חיה בקיומה הכנא יחב אפלבא דיהון חיה בקיומה
Sicut enim Patri est vita in semetipso, ita dedit Filio, ut esset ei vita in semetipso. Et Joh. 11. v. 25. Ipse Christus porro dicit:

אנא אנא נוחמא וחיה :

Ego sum consolatio (sive resurrectio) & vita. (confer Actor. 3. v. 20.) huc pertinent etiam loca sequentia. Joh. 14. v. 6.

אנא אנא אורחא ושרא וחיה :

Ego sum via & veritas & vita. Et 1. Joh. I. v. I. 2.

מסבירנ לכון וגו' / מלתא דחיה וחיה אתגליו וגו' / ומכרוינ לכון חיה דלעלם הנון דאיתיהון
הו לות אבא וגו' :

Annunciamus vobis, &c. verbum vite. Et vita manifestata est, &c. ac predicamus vobis vitam, qua est in aeternum, qua erat apud Patrem, &c. Et 1. Johann. 5. vers. 12.

והנון חיה בברה איתיהון : כל דאחיד לברא אחיד אף לחיה וכל דלאאחיד לברה דאלהא לית
חיה :

Vita aeterna in Filio Dei est. Omnis qui habet Filium, habet etiam vitam : & omnis qui non habet Filium Dei, non est ei vita. Et ibid. v. 20.

ישוע משיחא הואלהא שריא וחיה דלעלם :

Jeschna Meschicha est Dens verax & vitae qua est in aeternum.

§. 44. Kabbal. Decimo octavo. Adamus Primus à nostratibus porro dividitur in decem numerationes, seu partes suas [Phil. Kabbal. pag. 112.] quæ sicut in causa prima sunt causaliter & eminenter [ibid. p. 83.] ita in ipso contineri dicuntur exemplariter & idealiter [ibid. p. 85.] ut sunt:

1. Corona summa, quæ sit quasi principium Primum ideale omnium entitatum, quod in se contineat omnia entia reliqua.
2. Sapientia, quæ sit principium omnium vitarum.
3. Intelligentia, quæ sit principium omnium intelligentiarum.
4. Benignitas, quæ sit idea omnium gratiosorum.
5. Severitas, quæ sit principium omnium distribuentium præmium & penam.
6. Pulchritudo, ad quam tanquam principium convertantur omnia pulchra.
7. Permanentia, ad quam convertantur omnia subsistentia & durantia.
8. Laus, quæ sit principium omnium, quæ convertuntur ad laudem superiorum.

9. Fun-

§43. **The Christian Philosopher.** These ten circles, that are attributed to your first man, denote His life,²¹ the singular attribute of the living Messiah, as John says in 1:4: "In him was life, and the life was the light of men." And John 5:26 says: "For as the Father has life in himself, so he has granted the Son also to have life in himself." And in John 11:25, Christ Himself continues, saying: "I am the consolation [that is, resurrection] and the life";^{xvi} (compare to Acts 3:20), and the following passage in John 14:6: "I am the way, and the truth, and the life." And 1 John 1:1–2:

That which was from the beginning, which we have heard, which we have seen with our eyes, which we looked upon and have touched with our hands, concerning the word of life—the life was made manifest, and we have seen it, and testify to it and proclaim to you the eternal life, which was with the Father and was made manifest to us.

And 1 John 5:12: Whoever has the Son has life; whoever does not have the Son of God does not have life." And in verse 20: "Jesus Christ. He is the true God and eternal life."^{xvii}

§44. **The Kabbalist.** Eighteenth: The First Adam, according to us, was divided into ten numerations or parts of Himself,²² that were produced and emanated by the first cause,²³ of which He in Himself is said to contain the most ideal examples.²⁴ They are:

1. Supreme Crown, the ideal principle and first of all the entities, and which contains in itself all the other beings.
2. Wisdom, the principle of all life.
3. Intelligence, the principle of all that can be understood.
4. Love, the idea of all gratitude.
5. Rigor, the principle of distributing reward and punishment.
6. Beauty, the principle by which all things are converted to the beautiful.
7. Lasting Endurance, the principle by which all things are converted to substance and duration.
8. Glory, the principle by which everything is converted to superior praise.

²¹ Ibid., *Kd* I.iii.112.

²² Ibid.

²³ Ibid., *Kd* I.iii.83.

²⁴ Ibid., *Kd* I.iii.85.

(15) 50

9. Fundamentum, quod sit principium omnium, quæ in inferiora influunt.

10. Regnum, quod sit principium omnium, quæ à superioribus accipiunt, & ad inferiora demittunt, & inferiora superioribus assimilare conantur. [Ibid. pag. 86. 87.] Quomodo ista applicabis ad Messiam vestrum?

§. 45. Philosoph. Christ. Decem sane metra similia etiam tribuuntur Messia, & primò quidem generatim, ut cum Apocal. i. v. 4. Joh. scribit:

טבותא לכן ושלמה מן דו דאיתורי ודחוא ודאיתא ומן שבע רוחא דאיתורי קדם כורסיה:
Gratia vobis, & pax ab eo qui est, & qui erat, & qui venturus est: & à septem // spiritibus, qui sunt ante thronum ejus, Ubi per illum, qui est, & qui erat, & qui venit, citra absurditatem intelligi potest Filius Dei, sicut idem eodem nomine denotatur infra v. 8. & c. 4. v. 8. & cap. ii. v. 17. & cap. 16. v. 5. In specie autem hoc nomine indignantur tres ejus numerationes primæ; corona nempe, quæ entitatem denotat semper sibi præsentem, sed occultissimam. Sapientia, quæ notam quidem temporis præteriti includit, ob naturam pariter occultam; sed tamen imperfecti saltem; ne videatur cessare ab essendo. Et intelligentia, quæ communiter vocari solet mundus venturus, seu potius adveniens, ntpote connotationem futuri includens. Ubi notandum, quod tres isti Characteres temporis in Libro Sohar, præsertim in Idra magna, per tria tetragrammata (quæ efficiunt duodecim literas secundum numerum Messianum) subinnui soleant, & tribus illis dictis. Psal. 10. v. 16.

יהוה מלך עולם ועד

Dominus Rex est in perpetuum & sempiternum; ubi denotatur tempus præsens. Deinde Psal. 97. v. 1. & Psal. 99. v. 1.

יהוה מלך

Dominus regnavit. Ubi denotatur tempus præteritum. Et tandem Psal. 146. v. 10.

ימלך יהוה לעולם

regnabit Dominus in sempiternum. Ubi denotatur tempus futurum. Et tria ista tetragrammata in Idra supra allegata etiam tribuuntur Seniori sanctissimo; per quem supra Adamum primum intelligi posse, diximus Unde patet, nihil hic incongrui, sic tres istæ supernæ Adam primæ numerationes h'is appellationibus denotari dicantur.

Per septem autem spiritus, qui sunt ante thronum ejus, intelligi possunt septem illius numerationes inferiores; quæ hoc loco adhuc sunt spiritus, id est conceptus omnium subtilissimi. Per thronum ejus intelligi solet, quicquid altero proximè est inferius; ut ubi gratia; uxor respectu microprophi. Item mundus creativus respectu emanativi; unde hoc loco mundus creativus intelligi potest. Nam antequam ille venit statuuntur septem illi spiritus sive septem inferiores numerationes; quia Adam ille primus est quasi Anima mundi emanativi, & intra hunc occultatur.

In specie autem Messia tribuitur

(1.) Corona, cum Apoc. 14. v. 14. dicitur:

והוא הויה ודחא ענגא חררא ועל עונא יתבהוה דרמא לבר נשא ועל רשא הוא לה כלילא דדחבא

Et

9. Foundation, the universal principle by which inferior things are influenced.
10. Kingdom, the principle by which all things accept those of superior, and send down to the inferior, and by which the inferiors themselves seek to assimilate with the superior.²⁵

How is this applied to your Messiah?

§45 **The Christian Philosopher.** Ten similar degrees are attributed to the Messiah. The first of them is named in general in the Apocalypse 1:4, where John writes: "Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne." From this—which is, which was, and which will be—one can without any absurdity, infer the Son of God, since He Himself is named later in verse 8, and 4:8, 11:17, and 16:5. In particular, however, this required name is the three first numerations: Crown, which entity denotes always itself present, but hidden; Wisdom, included completely in the past, of a nature not less hidden, but always imperfectly, and which never ceases to exist; and Intelligence, which communicates what one is accustomed to call the coming world, that is, the potential of things to come, including connotations of the future. The three characteristics of time are noted in the *Zohar*, principally in the *Idra Rabba*, by three Tetragrammatons (which are made by twelve letters, conforming to the numeration of the Messiah), about which it is said in the Psalms 10:16, "The LORD is king forever and ever," which denotes the present tense. Then, Psalms 97:1 and 99:1: "The LORD reigned," which denotes the past.^{xviii} And finally, Psalms 146:10: "The LORD will reign forever," which denotes the future. And these three Tetragrammatons in the *Idra Rabba* are attributed to the Saintly Ancient One, who is none other than the First Adam, by which the First Adam can be known, as we said above. Nothing about this is inconsistent. By these three numerations, this supernal First Adam can be said to be denoted.

As for the seven other spirits that are before the throne, they can be interpreted as the seven inferior numerations, which are here the spirits, that is, the most subtle conception of all. By the concept thrones is meant that which is inferior to another in proximity; like the word grace, the Wife in respect to the Short-faced One, or even the World of Creation in respect to the World of Emanations. In this way, this place can be interpreted as the World of Creation.^{xix} So, before they achieved the state of seven spirits, they were the seven inferior numerations, emanated from the part of the First Adam's soul that was in the World of Emanations, which is hidden.

In particular, the following are attributed to the Messiah:

1. Crown, as Apocalypse 14:14 says:

²⁵ Ibid., *Kd* I.iii.86–87.

ס (16) ס

Et vidi, & ecce nubem candidam & super nubem sedens erat quidam, qui similis erat filio hominis & super caput suum erat ei Corona aurea &c. Deinde eidem quoque tribuntur Diademata multa, Apocal. 19. vers. 12. וְעֵלְרִשָּׁה כְּלִילָא סָגִיאָא וגו' Oculi autem ejus &c. & super caput ejus Diademata plurima; eratque ei Nomen (illis) inscriptum, quod nemo noverat, nisi ipse. Confer ea quæ de Seniore sanctissimo dicuntur in Idra utraque: diademata enim nihil aliud denotant quam occultationes plures, quibus involvitur tam Messias quam fenex ille dierum.

(2.) Messie tribuitur sapientia, ut cum dicitur, Matth. 11. vers. 19. ואֲדֹרְקֶת חֲכָמָא מִן עֲבִידֶיהָ *Sed sapientia justificatur* (s. collaudatur) *à cultoribus suis*, Et Col. 2. v. 3. dicitur, *In Messia reconditos esse omnes thesauros sapientia, &c.* & Apocal. 5. vers. 12.

שׁוֹא לֵאמֹרָא דַּמְתְּקִטְל לְמַטְבוֹ חֵילָא וְעוֹתָרָא וְחֲכָמָתָא וְגִבּוֹרָתָא וְאִיקָרָא וְתוֹשִׁבְחָתָא וְתוֹדָתָא : *Dignus est Agnus, qui occisus est accipere potentiam & divitias & sapientiam & robur & honorem & gloriam & gratiarum actionem.* Quamvis septem hæc attributa alio sensu etiam applicari queant ad septem numerationes inferiores Messie. Et Apocal. 7. vers. 12. dicitur de eodem: תּוֹדָתָא וְאִיקָרָא וְחֵילָא וְגִבּוֹרָתָא לְאֵלֶהָן לְעֵלְמָא וְאִמִּין :

Amen benedictio & gloria & sapientia & gratiarum Actio & honos & potentia & robur Deo nostro &c. Quæ acclamatio priori haud admodum est dissimilis & ad septem inferiores Messie numerationes etiam referri potest, quamvis transposito ordine. Confer. & Luc. 2. v. 47. Ubi in textu Syriaco etiam *Sapientia* vox reperitur.

(3.) Eidem tribuitur intelligentia loco citato ad Col. 2. v. 3. Ubi sapientia & cognitionis combinatio satis innuit, quod hic subintelligatur Binah. Huc etiam pertinet locus Rom. 11, 33. : דְּמַדְעָא דֵּאלֹהָא : *O profundus divitiarum & sapientia & scientia Dei &c.* ubi, è commemoratione judiciorum, Messiam intelligi conjicere licet.

(4.) Messie etiam tribuitur Benignitas sive Gratia, Johann. 1. v. 14. ubi Christus dicitur: טִיבּוּתָא וְקוֹשְׁתָא : *plenus Gratia & veritatis.* Sic Paulus ait Rom. 16. v. 20. 28. טִיבּוּתָא דְּמַרְןִּי שׁוֹעֵמִישִׁי אֶתְהוּא עִמָּכֹן : *Gratia Domini nostri Iesuhua Messia vobiscum* & alibi in initio & fine Epistolarum passim.

(5.) Eidem attribuitur Vis judicandi, ut cum ipse Christus dicit Johann. 5 v. 22.

לֵּאמֹרָא גִיר אֲבָא דָּאן לֵאנֶשׁ אֵלָא כֹּלָּה דִּינָא יְהֵבָה לְבָרָא :

Pater non judicat quenquam sed omne iudicium dedit Filio. Et Paulus Actorum 17. vers. 31.

מְשׁוֹל דְּאִקִּים יוֹמָא דְּבָה עֵתִיד דִּידֹן אֶרְעָא כֹּלָּה בְּכַאנּוֹתָא בִּיד גְּבוּרָא אִינָא דְּפִרָשׁ :

Quia statuit diem, in quo iudicaturus est universam terram, in iustitia, per virum, quem designavit. &c. sic Apoc. 19. v. 2. מְשׁוֹל דְּשִׁרְיָא וְכֹאֵן דִּינָא וגו' *Quia vera & iusta sunt iudicia ejus &c.* ubi sermonem esse de Messia, antecedentia & consequentia abunde evincunt, Sic ipse Dominus de se dicit Matth. 16. v. 27.

עֵתִידָהּ גִיר בְּרָה דֵּאנֶשׁא דֵּאֶתָא עִם מֵלְאכְוִהּ קִדִּישָׁא וְהִידִן יְבוּרָע לֵאנֶשׁ וגו'

Finitur

"Then I looked, and behold, a white cloud, and seated on the cloud one like a son of man, with a golden crown on his head, etc." From this can be inferred many crowns, as in Apocalypse 19:12: "His eyes are like a flame of fire, and on his head are many diadems; and he has a name written that no one knows but himself." Compare this to the Saintly Ancient One discussed in the *Idra*: the crowns denote nothing other than the many occult things which envelop the Messiah, as well as the Ancient of Days.

2. Wisdom is attributed to the Messiah, as is said in Matthew 11:19: "Yet wisdom is justified [strongly praised] by her deeds." And Colossians 2:3 extols: "in whom are hidden all the treasures of wisdom and knowledge." And Apocalypse 5:12: "Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!" Even though other meanings can be associated with these seven attributes, they can, nevertheless, conform to the seven inferior numerations of the Messiah. Apocalypse 7:12 says about them: "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God, etc." These acclamations cannot be differentiated from the seven inferior numerations of the Messiah, even though the order is transposed. Compare Luke 2:47, where in the Syriac text the word "Wisdom" is found again.
3. Intelligence can be found in a passage from Colossians 2:3, where wisdom and knowledge have been combined to indicate the lesser intelligence *Binah*. This pertains to the passage in Romans 11:33: "Oh, the depth of the riches and wisdom and knowledge of God," where, according to recollected judgment, one can understand the Messiah.
4. Love, that is, Grace, is attributed to the Messiah, in John 1:14, where Christ says: "full of grace and truth." Similarly, Paul to the Romans 16:20, 28: "The grace of our Lord Jesus Christ be with you," and here and there, in other places throughout the letter.
5. Rigor of Judgment is attributed, as Christ Himself said in John 5:22: "The Father judges no one, but has given all judgment to the Son"; and Paul, in Acts 17:31: "because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed." Similarly, Apocalypse 19:2: "for his judgments are true and just," where sermons of the Messiah, before and after, are very convincing. The Lord Himself says in Matthew 16:27:

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Futurum est enim, ut Filius hominis veniat in gloria Patris sui cum Angelis suis sanctis, tunc rependet unicuique secundum opera ejus. Conferatur locus Matth. 16. vers. 64.

(6.) Messia quoque tribuitur Pulchritudo, sive Gloria. Nam quod Hebraeis dicitur תפארת Septuaginta Interpretibus plerumque dicitur δόξα, & Syriacè חושבנות & חושבנותא. Hinc Matth. 24. v. 30. Christus ait:

דיון לברה ראנשא דאתא על ענני שמיא עם חילא ושוכחא סגיא :

Videbunt Filium hominis venientem super nubes cæli cum virgine & gloria multa. Et Johann. 1. vers. 14.

דיון שונחא איד דחידא דמן אבא וגו

Et vidimus Gloriam ejus, Gloriam quasi unigeniti &c. Et Johann. 17. v. 5. Dominus ait. דהשא שבחיני אנת אבי לוחך ביהו שובחא דאית הוא לי לוחך מן חקדס דיההעלמא :

Et nunc glorificame tu, Pater mi, apud te, ea gloria, qua erat mihi apud te, antequam esset mundus. Et alibi sæpiissime.

(7.) Messia quoque tribuitur Victoria, ut Joh. 16. v. 33. אלא אתלבבו אנא זכותא. דוכא אתל לה דתתב. דוכא אהל לה דתתב. Apocal. 3. vers. 21. עמי בכורסיי איד דאנא זכית וחתבת עם אבי על כורסייה :

Qui vicerit dabo ei sedere mecum in Throno meo sicut & Ego vici, & sedicum Patre meo in Throno ejus. Et Apocal. 5. vers. 5. הא זכא לה אריא דהו מן שבטא דיהחא : *Ecce vicit Leo de tribu Juda.* Apocal. 17. vers. 14.

הנון אגון יקרנון עם אמרא ואמרא יוכא לתון מטור דמרא וגו

Hi cum agno pugnabunt, & agnus vincet eos, quoniam est Dominus &c.

Si autem metrum hoc non de Permanentia seu superatione in pugna; sed in duratione intelligatur; Eidem quoque tribuitur Aternitas, Apocal. 4. vers. 9. 10. וכד יהבו חיותא תשובחא ואיקרא ותודיתא למן דיתבעל חורגום דהיא לעלם עלמים : ונפלו וגו וסגרו לה דהיא לעלם עלמין :

Et cum darent Animalia gloriam & honorem & gratiarum actionem illi qui sedet super throno, qui vivit in æva ævorum: procidebant &c. & summam reverentiam exhibebant viventi in æva ævorum. Et Apocal. 5. v. 14.

ועסרין וארבעא קשישא נפלו וסגרו לחיא לעלם עלמין :

Et viginti quatuor Seniores procidebant & summam reverentiam exhibebant ei, qui vivit in æva ævorum. Et ibidem cap. 10. vers. 6.

ימא ביהו דהיא לעלם עלמין

Et juravit per viventem in æva ævorum. Et cap. 15. v. 7.

וחרא מן ארבע חיותא יתב לשבעא מלאכא שבעא פ"לא ודהבא דמלך רוגזא דאלהא דהיא לעלם עלמין :

Et unum de quatuor Animalibus dabit septem angelis septem ignitabula aurea plena iracundia DEI qui vivit in æva ævorum. Sic quoque 1. Joh. 5. v. 20. de ipso dicitur: *Hic est verus Deus & vita æterna.*

(8) Eidem quoque tribuitur Honor sive Laus, Apoc. 4. v. 9. usurpatur vox אקרא

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"For the Son of Man is to come with his angels in the glory of his Father, and then he will repay each person according to what he has done." Compare to the passage in Matthew 16:64.

6. Beauty, that is, Glory, is attributed to the Messiah. This is what the Hebrews call 'beauty,' and is translated in the Septuagint as 'glory,' and the Syriac 'praise.' In Matthew 24:30, Christ says: "and they will see the Son of Man coming on the clouds of heaven with power and great glory." And John 1:14: "we have seen his glory, glory as of the only Son." And John 17:5, where He says to God: "And now, Father, glorify me in your own presence with the glory that I had with you before the world existed." And other places.
7. Victory is attributed to the Messiah, as in John 16:33: "But take heart; I have overcome the world." Apocalypse 3:21: "The one who conquers, I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on his throne." Apocalypse 5:5: "the Lion of the tribe of Judah, . . . has conquered." Apocalypse 17:14: "They will make war on the Lamb, and the Lamb will conquer them, for he is Lord."

However, this measure does not refer to permanence or resistance in combat, but endurance. This is why eternity is attributed to Him. Apocalypse 4:9–10: "And whenever the living creatures give glory and honor and thanks to him who is seated on the throne, who lives for ever and ever, the twenty-four elders fall down before him . . . who lives for ever and ever." And Apocalypse 5:14: "And the four living creatures said, 'Amen!' and the elders fell down and worshiped." Apocalypse 10:6: "and swore by him who lives for ever and ever." And Apocalypse 15:7: "And one of the four living creatures gave the seven angels seven golden bowls full of the wrath of God who lives for ever and ever." The same is said in 1 John 5:20: "He is the true God and eternal life."

8. Honor, or glory, is attributed to Him in Apocalypse 4:9, which uses the word "proclaim":

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Et cum darent animalia gloriam & honorem & gratiarum actionem sedenti &c. & ibid. vers. 11. *Dignus es Domine Deus noster accipere gloriam & honorem & potentiam.* Et cap. 5. v. 12. שׁוּא אִיקְרָא וְגו' אִמְרָא וְגו' *Agnus dignus est accipere &c. honorem.* Et vers. 13.

לְהוֹדִיָּתָךְ עַל חֲרוֹנוֹם בּוֹרְכָתָא וְאִיקְרָא וְתוֹשְׁבַחָתָא וּזְכוּתָא לְעַלְמָא עֲלֵמָן:

Sedenti in throno (& Agno: id est Messia secundum utramque naturam) benedictio & honos & gloria & victoria in saeculorum. Et cap. 7. v. 12.

בּוֹרְכָתָא וְגו' וְאִיקְרָא וְהִלְלָא וְגו' לְאַלְהוּן: *Benedictio &c. honos & Potentia &c. Deo nostro.* Et cap. 19. v. 1. הַלְלִיזָה פּוֹרְקָנָא וְתוֹשְׁבַחָתָא וְאִיקְרָא וְהִלְלָא לְמַרְיָא אֱלֹהִין: *Halleluja, Salvatio & Gloria & honos & Potentia Domino Deo nostro.*

(9.) *Jesod* sive fundamentum apud Cabbalistas vocari solet iusti nomine. *Proy. 10* vers. 25. *Ubi* dicitur: *Iustus est fundamentum mundi.* Hoc autem nomen etiam tribuitur Messia nostro. *Apocal. 16.* vers. 5. *Ubi* Angelus praepositus Aquarum exclamat. *Iustus es tu Domine &c.* Et *Actor. 3.* v. 14.

Vos autem sanctum & iustum abnegatis &c. Et *Actor. 7.* v. 52. אֱלֹהִין וְקְדָמוֹ בִּרְכוּן עַל מַתִּיתָה דּוּדְקָא הוּא וְגו' *Eos qui prius declaraverunt de adventu iustissimi &c.* Et *Actor. 22.* v. 14.

אַלְהָא דְאַבְהָתָן אֶקִּימְךָ לְמֹדַע צְבִינָא וְתַחֲזָא לְדוּקָא וְגו'

Deus Patrum nostrorum constituit te ad cognoscendam voluntatem ejus, & ut videres iustum illum: &c. Et *2. Tim. 4* v. 8. וְכֵן הָיָה נְטִירָתִי לְכִלְיָא דְכִנְאוֹתָא דִּפְרַעֲיוּהִי לִי מְרִי.

בְּיוֹמָא הוּא דְהִירִי דִּנָּא כְּאַנָּא וְגו'

Et deinceps servatur mihi corona iustitiae, quam rependet mihi Dominus meus in Die illi, qui est iudex iustus &c.

(10.) Christo nostro etiam tribuitur regnum, *Matth. 3.* v. 2. ubi Johannes submersos exclamat: *Convertimini appropinquat Regnum Caelorum.* Quod Christus ipse repetit *Cap. 4.* vers. 17. Et ibid. vers. 23. dicitur. *Iesua praedicabat Evangelium Regni.* Et *Joh. 28.* vers. 36. *Jesus ait:*

מַלְכוּתִי דִּילֵילָא הוּא מִן הָנָא עֲלֵמָא אֱלֹו מִן עֲלֵמָא הוּא מַלְכוּתִי וְגו'

Regnum meum non est de hoc mundo: si de mundo esset hoc regnum meum, &c.

Similia etiam divinarum numerationum vestigia reperiantur *1. Cor. 12.* vers. 8. אִתְּ דְּהִיבָא לֵה בְּרוּחָא מְלֵתָא דְּחִכְמָתָא לְאַחְרָנָא דִּין מְלֵתָא דִּידְעָתָא בְּה בְּרוּחָא: לְאַחְרָנָא הִימְנוֹתָא בְּה בְּרוּחָא לְאַחְרָנָא מוֹהֲבָתָא דָּאִם יוֹתָא בְּה בְּרוּחָא: לְאַחְרָנָא דִּין חִילָא לְאַחְרָנָא דִּין גְּבִיּוּתָא לְאַחְרָנָא דִּין פְּרוּשׁוּתָא דְּרוּחָא לְאַחְרָנָא דִּין תְּנָא דְּלִשְׁנָא לְאַחְרָנָא דִּין פּוֹשְׁקָא דְּלִשְׁנָא:

Est cui datur per spiritum sermo sapientiae: alii autem sermo scientiae, per eundem Spiritum: alii fides per eundem spiritum (videatur apparatus Pars I. pag. 123. alii dona sanationis per eundem spiritum (morbi enim ad praedicamentum ferveritatis pertinent) alii autem virtutes (sive signa & miracula, de quibus vide apparatus Part. I. pag. 65.) alii autem Prophetia (videatur apparatus Pars I. pag. 560.) alii autem ductio spirituum (Propheticorum, scilicet, ibidem.

pag.

"And whenever the living creatures give glory and honor and thanks." And in verse 11 of the same chapter: "Worthy are you, our Lord and God, to receive glory and honor and power." And 5:12: "Worthy is the Lamb . . . to receive . . . honor." And verse 13: "To him who sits on the throne and to the Lamb [that is, the Messiah, according to His two natures] be blessing and honor and glory and might for ever and ever";^{xx} and 7:12: "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God."

9. Yesod, or Foundation, often called Justice by Kabbalists. Proverbs 10:25 says: "Justice is the foundation of the world."^{xxi} This name is also attributed to our Messiah, in Apocalypse 16:5, where the angel established on the waters exclaimed: "Just are you, O Holy One." And Acts 3:14: "But you denied the Holy and Righteous One." And Acts 7:52: "those who announced beforehand the coming of the Righteous One, etc." And Acts 22:14: "The God of our fathers appointed you to know his will, to see the Righteous One, etc." And 2 Timothy 4:8: "Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, etc."
10. Kingdom is attributed to our Christ in Matthew 3:2, where John the Baptist exclaims: "Repent, for the kingdom of heaven is at hand." Christ Himself repeated this in 4:17; and verse 23 says: "And he went throughout . . . proclaiming the gospel of the kingdom." And in John 18:36, Jesus says: "My kingdom is not of this world. . . . But my kingdom is not from the world."^{xxii}

Similarly, signs of the divine numerations are found in 1 Corinthians 12:8: "For to one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit,"²⁶ to another gifts of healing by the one Spirit [these maladies are classed in the category of Rigor], to another the working of miracles,²⁷ to another prophecy,²⁸ to another the ability to distinguish between spirits,²⁹

²⁶ See "Key to the Divine Names of the Kabbalah," *Kd* I.i.123.

²⁷ About signs and miracles, see *ibid.*, *Kd* I.i.65.

²⁸ See *ibid.*, *Kd* I.i.56o.

²⁹ Evidently, the gift of prophecy; see *ibid.*

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pag. 566.) alii autem genera linguarum (videatur apparatus pag. 730. & 740.) loca autem interpretatio linguarum (videatur apparatus pag. 730. & 740.) loca quæ loca; quamvis nomina quædam dentur, quæ referri debeant ad gradus inferiores; Et in specie locus ultimus enarret numerationes Spiritus sancti, quoniam ipse quasi sit corona; attamen sciendum, quod radicaliter, hæc omnia continentur in Adamo hoc priore nostro.

§. 46. Kabbal. Decimo nono: Quomodo autem applicabis rectitudinem illud, quod intra Circulos Adami primi descendit?

§. 47. Phil. Christ. quia vos rectilineum illud denotare dicitis Adami primi intellectum, juxta quem actu recto & perpetuo perfectissime assequatur finem suum (Phil. Kabbalistica pag. 112.) Ego in applicatione hac per illud intelligo omniscientiam, quæ de Messia nostro prædicatur. Joh. 2. v. 25.

הוא סניק הוא דאנש יסוד לה על כל כונש הגור יע דרא מנא את בברנשא:
Neque opus habebat, ut quicquam testaretur ei de ullo Filio hominis: ipse enim sciebat, quid esset in Filio hominis. Et Joh. 16. v. 30.

הוא ידעין רכל מרס דעאנת ולא סניק אנת דאנא ישארד וגו'
Nunc scimus, quod omnia scias, nec opus habes ut quis interroget te &c. Et Joh. 21. vers. 17.
 מרי כל מרס אנת חכס אנת אנת יע אנת דרחם אבא לך וגו'

Domine mi, omnia tu intelligis, in nostri quod amem te. Quibus addatur Locus. Pauli Col. 2. v. 3.

§. 48. Kabbal. Vigesimo. Id etiam dicunt sapientes nostri, quod in Adamo primo contineantur quatuor plenitudines tetragrammati: nimirum

עב five cujus numerus est 72.

גד five cujus numerus est 63.

הז five cujus numerus est 48.

זב five cujus numerus est 52. Idque virtute nominis sui radicalis tetragrammati, quod in eo: (videatur Phil. Kabbal. pag. 112. v. 113. 114. 115) Quomodo hæc applicabis?

§. 49. Phil. Christ. Hic mihi succurrit locus quidam libri Sohar Part. 3. col. 341. (quæ est in editione nova, 473. & in Mantuana fol. 229. b.)

אוקמה מצרי מתני' דבי מקד שא ושמה דלשיה אתקריאו בשם יהודה:
Disertarunt Doctores Mischenaici, quod Domus sanctuaris & nomen Messie appellentur nomine tetragrammato. Probandum igitur, quod & Messia nostro tribuatur nomen tetragrammaton. Hoc autem apparet non tantum è tribus illis existendi modis, sub nomine, qui est, qui erat & qui venturus est: Sicut diximus supra. Sed & ex loco Joh. 12. v. 14. ubi dicitur

הלן אמר אשקיא כרחם שובחה ומלל עלוהי:

Hac dixit Esaias, quum vidit gloriam ejus (id est Christi) & locutus est de eo. Esaias autem cap. 16. v. 5. dicit se vidisse tetragrammaton. Deinde Paulus etiam dicit 1. Cor. 10. v. 4.

(c) 2

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to another various kinds of tongues,³⁰ to another the interpretation of tongues.”³¹ Similarly, in these different passages, some of the names cited refer to inferior grades; and the last in particular expresses the numeration of the Holy Spirit, which itself is the Crown. Nevertheless, we can be assured that originally, they were all contained in our First Adam.

§46. **The Kabbalist.** Nineteenth: To what do you compare the right column which descends in the circles of the First Adam?

§47. **The Christian Philosopher.** The right column is the intellect of Primitive Adam, the means by which, in a correct, perpetual and infinitely perfect act, He attained His goal.³² I interpret it as the omniscience attributed to our Messiah in John 2:25: “and needed no one to bear witness about man, for he himself knew what was in man.” And John 16:30: “Now we know that you know all things, and do not need anyone to question you.” And John 21:17: “Lord, you know everything; you know that I love you.” Paul to the Colossians 2:3 can be added to the passages.

§48. **The Kabbalist.** Twentieth: Our sages say that the First Adam contained the four plenitudes of the Tetragrammaton, specifically:

עב, whose numerical value is 72

סג, whose numerical value is 63

מה, whose numerical value is 45

בן, whose numerical value is 52

It is by virtue of His name, that is the root of the Tetragrammaton, which is in Him.³³ How do you apply this?

§49: **The Christian Philosopher.** Regarding this, I recall a certain passage of the *Zohar*, part 3, col. 341:³⁴ “The Doctors of the Mishnah said that the Sanctuary and the name of the Messiah are both signified by the Tetragrammaton.”^{xxiii} This proves that the name of the Tetragrammaton is attributed to our Messiah, which is evident by the three modes of existence designated under these names: “who is, who was and who will be,” as we said above. Now, the following passage of John 12:41, says: “Isaiah said these things because he saw his glory and spoke of him.”^{xxiv} Isaiah, himself, in 16:5, said he saw the Tetragrammaton. Paul spoke about this in 1 Corinthians 10:4:

³⁰ See *ibid.*, *Kd* I.i.501.

³¹ See *ibid.*, *Kd* I.i.730–731.

³² Abraham Kohen de Herrera, *Sha'ar ha-Shamayim*, *Kd* I.iii.112.

³³ See *ibid.*, *Kd* I.iii.112–15.

³⁴ In the new edition, this is 473; and in the Mantua, folio 229b.

"and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ." Before that, in Exodus 17:5–6, the Tetragrammaton was said to be contained in the rock and to gush forth water. A passage of the *Zohar* (already mentioned) pertains to this: "The faithful shepherd began and said: Elder, elder, a rock is given and another rock is also given. A stone is given and another stone is given again. A stone is given."³⁵ This is the Tetragrammaton, as Daniel says in 2:35: "But the stone that struck the image became a great mountain and filled the whole earth." All of this means the Messiah and His Kingdom.³⁵ Also, 1 Corinthians 10:9 says: "We must not put Christ to the test, as some of them did and were destroyed by serpents." As seen in Exodus 17:7, the Israelites were said to have tempted the Tetragrammaton. Similarly, in Numbers 21:6, the Tetragrammaton is said to have sent a serpent amidst the people. Also, note that this strongly pertains to what Christ said in John 17:6: "I have manifested your name to the people whom you gave me out of the world." And in verse 11: "Holy Father, keep them in your name, which you have given me, etc."; verse 12: "I kept them in your name, etc."; verse 26: "I made known to them your name, and I will continue to make it known, etc.," where it is not inappropriate to interpret the name Tetragrammaton. All of this is strongly illustrated by a passage in the *Zohar*, part 2, col. 396 (and the new edition 361; the Mantuan folio 221), where it says: "... during Israel's sufferings in exile, the knowledge of the mystery of that supernal Divine Name was forgotten by them, ... But when Moses came, that name was once more sought after and mentioned."³⁶ Because here, it is a question of the name *ya*, the application is not difficult.

So, too, these four plenitudes of the Tetragrammaton are regarded as the roots of the four worlds, from which the First Adam arose: the first denotes the World of Emanations; the second, the World of Creation; the third, the World of Formation; and the fourth, the World of Fact; in other words, all the plenitude of God extended throughout the entire system. That is why Paul says of Christ in Colossians 2:9: "For in him the whole fullness of deity dwells [considered] bodily," that is, considered as the ultimate plenitude that characterizes the corporeal world, filled by impure shards. After this is accomplished by Christ, He exercises His dominion on the corporeal beings and on the shards that are signs in Him.

We now see particular hints of these numerations in the person of Christ. The first name we spoke signifies 'cloud.' The cloud frequently occurs as a figure in the evangelical mysteries, as in Matthew 17:5:

³⁵ See "Key to the Divine Names of the Kabbalah," *Kd* I.i.20.

³⁶ Part 2, col. 396 (and the new edition 361; the Mantuan folio 221).

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Et cum adhuc ipse loqueretur, ecce nubes lucida obumbravit illos &c. Et Matth. 24 v. 30. רוחו לברק ראשם דתתא על ענני שמיא וגו. *Et videbunt Filium hominū venientem super nubes cœli &c.* Confer. Matth. 26 v. 64. & A. Cor. 1 v. 9. וְעֵנָנָה קִבְּלָהֶוּ. *Et nubes accipit eum &c.* 1. Cor. 10. v. 1. וְהוּא וְגו. *Patres nostri omnes sub nube fuerunt &c.* quæ erat præsentia Schechinæ live Messia. Apoc. 14. v. 14.

דחא הוית דהא עננא חורא ועל עננא יתב הוא וגו. *Et vidi & ecce nubem candidam: & super nubem, sedentem similem Filio hominis &c.* Deinde nihil communius est in scriptis Evangelicis quam de prædicatione Gratiæ Divinæ quæ per Christum innotuit, ut patet e Joh. 1 v. 17.

נמוסא ביד מושא אחיהב שורא דין וטבותא; ביד ישוע משיחא הות: *Lex per manum Mosche data est: veritas autem & Gratia per manum Ieschna Meschicha facta est.* Locisque infinitis aliis. Jam verò nomen חסר quod gratiam hanc designat, numero suo refert 72. Nomen secundum cuius numerus est 63 involvi videtur in nomine נבא sive senex, quæ in forma Messias apparuit, ut dictum supra. Idem numerus etiam extat in voce נביא id est Prophetæ, quod est insigne Epitheton Messia. A. Cor. 3 v. 22.

נביא יקים לכון מריא מן אחיון אכותי לה שמעו בכל מא דימלל עמוכון וגו. *Prophetam excitabit vobis Dominus ex fratribus vestris, sicut me (Mosen) cum audierim omnibus, quæ loquatur vobiscum. Et erit, omnis Anima, quæ non audierit Prophetam illum, perdetur Anima illa de populo suo.* Et Luc. 24. v. 29.

אמרין לה על ואשוע, הו דמן נצרת גברא דהיא נביא וגו. *Dicunt ei de Ieschna illo qui a Nazrath, homine qui erat Prophetæ &c.* Et Matth. 21. v. 11. כנשא דין אמרין הו הנו ישוע נביא וגו. *Turba autem dicebant: hic est Ieschna Prophetæ &c.* Et Joh. v. 14. שריראית הנו נביא דתתא לעלמא: *Verè hic est Prophetæ, qui venit in Mundum.*

Quoad nomen tertium & quartum notandum, quod Christus sæpissimè vocetur Filius hominis Hebraice בן אדם ubi vox אדם refert numerum 45. & vox בן in se habet numerum 52.

Quando autem nomine Primo, denotari dicitur unitas; secundo, essentia; tertio, vita; Quarto, intellectus. (Phil. Kabbalistic pag. 113.) Hæc omnia certe, verissime etiam tribuuntur Messia nostro; ut notum.

Et quando porro dicitur quod duobus nominibus posterioribus denotetur Lex scripta & lex oralis (Phil. Kabbal. pag. 114) quodq; propterea in Adamo priore concipiendæ sint omnes literæ (ibidem pag. 76.) & 231. Alphabeti revolutiones; (ibidem pag. 101.) quæ quasi vestis sint Infinitis, per quam intelligatur lex plena literis (ibidem pag. 104. v. 105.) id omne etiam de Messia nostro dicitur, videatur Matth. 5. v. 17.

לא תסבירן דתתא דאשרי נמוסא או נביא לא דתשרא אלא דאמלל: *Ne existimetis quod venerim, & solvam Legem aut Prophetas: nequaquam ut solvam; sed ut compleam:* & Rom. 10. v. 4.

סכה גיר דנמוסא / משיחא הו לכאנתא לכל רמהימן כה: *Finis enim ipse Legis Christus est ad justitiam omni credenti in eum.* Luc. 24. v. 25.

אי חסירי רענא וגו / למדימנו בכלהון אילין דמללו נביא: Oca

"He was still speaking when, behold, a bright cloud overshadowed them, etc." Matthew 24:30: "and they will see the Son of Man coming on the clouds of heaven, etc."^{xxvii} Compare to Matthew 26:64, and Acts 1:9: "a cloud took him, etc." 1 Corinthians 10:1: "our fathers were all under the cloud," which indicates the presence of the *Shekhinah*, or Messiah. Apocalypse 14:14: "Then I looked, and behold, a white cloud, and seated on the cloud one like a son of man, etc." Nothing in the Scriptures of the Gospels indicates this better than the deprivation of Divine Grace, as noted by Christ in John 1:17: "For the law was given through Moses; grace and truth came through Jesus Christ." There is an infinite number of other passages. Now, let us look at the name *Hesed*, which designates Grace, and agrees with the number 72. The second name, whose number is 63, is comprised of the word *sava*, elder, the form in which the Messiah appeared, as said above. The same number is found in the word *navi*, prophet, which is the epithet of the Messiah in Acts 3:22–23: "Moses said, 'The Lord God will raise up for you a prophet like me from your brothers. You shall listen to him in whatever he tells you. And it shall be that every soul who does not listen to that prophet shall be destroyed from the people.'" And Luke 24:19: "And they said to him, 'Concerning Jesus of Nazareth, a man who was a prophet, etc.'"^{xxviii} And Matthew 21:11: "And the crowds said, 'This is the prophet Jesus, etc.'" And John 6:14: "This is indeed the Prophet who is to come into the world!"^{xxix}

As for the third and fourth names, Christ was often the son of man, in Hebrew *ben adam*, in which the word *adam* refers to the number 45, and the word *ben* 75.

Of the other part, the first name denotes unity; the second essence; third life; fourth intellect.³⁷ Now all of this can be applied perfectly and in all truth to our Messiah, as we have said.

It should now be noted that the last two names represent the Written and Oral Law³⁸ for which reason, all of the letters are contained within the First Adam.³⁹ The revolutions of the alphabet, which are infinite,⁴⁰ can be interpreted as the plenitude of law in the letter.⁴¹ It all is said of our Messiah in Matthew 5:17: "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them." And Romans 10:4: "For Christ is the end of the law for righteousness to everyone who believes." Luke 24:25–27:

³⁷ Abraham Kohen de Herrera, *Sha'ar ha-Shamayim*, Kd I.iii.113.

³⁸ Ibid., Kd I.iii.114.

³⁹ Ibid., Kd I.iii.76.

⁴⁰ Ibid., Kd I.iii.101.

⁴¹ Ibid., Kd I.iii.104–105.

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*O carentes mente, &c. ad credendum omnibus quæ locuti sunt Propheta, &c. & im-
prebat à Moſche & ab omnibus Prophetis & interpretabatur eis de ſe ipſo ex omnibus ſci-
pturis. Et ibidem v. 44.*

לֹא הוּא דִּישְׁתַּלֵּם כָּל־מִדָּם דְּכֹב בְּנֻמָּסָא דְּמוֹשֶׁה וּבְנֵבִיָּא וּבְמוֹמְרֵי עָלֵי :
*Oportebat ut compleretur quicquid ſcriptum eſt in Lege Moſche & in Prophetis &
Pſalmis de me, &c. Joh. 5. v. 39.*

וְ כִתְבָא וְגו' וְהִנֵּן סִדְרִין עָלֵי :
Scrutamini ſcripturas, &c. & illa teſtantur de me Act. 10. v. 43.

לְהוֹי אֶסְהֵרֵהוּ כָל־הֶרֶן נְבִיָּא דְּכָל מִן דְּמַהֲבִין וְגו' :
Et de eo teſtati ſunt omnes Propheta, quod quicquid credit &c.

Porro ſi per literam & plenitudinem Tetragrammati primam, intelligitur i
Adamo priore objectum ejus intellectuale; quo pertinet ejus ſapientia: per ſecun-
dam intellectus; quo intelligentia ejus: per tertiam actus intelligendi, quo cogni-
tio ejus; per quartam vox elocutionis ejus intellectualis, ab intellectu prodiens:
quo Regnum ejus pertinet: [ibidem pag. 119.] quis non videt hæc omnia dextrè et
iam quadrare ad ſubjectum noſtrum.

Quamvis mihi potius videatur, per literam & plenitudinem primam, intelli-
gendam ejus ſapientiam; ſive objecta divina aliis proponenda: per ſecundam, eju
informationem, ſeu intellectus apertionem: per tertiam Actualem informatorum
cognitionem, unde exurgit notio pulchri: & per quartam iſtius pulchri amo-
rem: quæ eſt methodus Academiæ Divinæ perpetua: hîc radicaliter: in ſubſe-
quentibus formaliter inſtituta. In tali enim Informatione & Cognitione conſiſtit
vita æterna. Joh. 17. v. 3.

§. 50. Kabbal. Vigefimo primò: Adamo noſtro primo etiam tribuuntur
quinque gradus Animæ: qui ſunt:

(1.) Nepheſch ſive Psyche, id eſt gradus ille, quî in homine dicitur vitalitas,
appropriata corpori naturali & inſtrumentali; vocaturque vegetativa & ſenſitiva:
quæ in Adamo primo eſt vita ejus, & repræſentatur per circulos ejus.

(2.) Ruach ſive Spiritus, id eſt, gradus ille, qui in homine dicitur A-
nima ipſa, per corpus ejus extenſa per ſe ſubſiſtens, rationalis, ſi intelligens rem
ex re & de tempore in tempus; qui in Adamo primo repræſentatur per Rectilincum
ejus

(3.) Neſchamah, ſive Mens, id eſt, gradus ille, qui in homine eſt intellectus ſpe-
cialis, communicatus ab intellectu generati & divino, qui in uno momento intel-
ligit omnia ſimul & ſemper; qui in Adamo primo repræſentatur per canalem ejus
tenuem.

(4.) Chajah, ſive vitalitas, id eſt, gradus ille, qui in homine dicitur uniò in-
tellectus iſtius communicati, cum generali & divino, à quo ille formatus eſt, per-
que hunc perfectiſſime intelligit omnia intelligibilia ſumma & ima: vivitque vitam
divinam penitus; qui gradus in Adamo primo repræſentatur per filium influxus
Infiniti.

(5.) Je-

“O foolish ones, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?” And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.” And verse 44: “These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” John 5:39: “You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me.” Acts 10:43: “To him all the prophets bear witness that everyone who believes, etc.”

Finally, the first letter or plenitude of the Tetragrammaton can signify the intellect of the First Adam. This extends through to wisdom, the second intellectual act, which, in turn, extends to the third, cognition. The fourth that is produced by the intellect, the voice of intellectual elocution, is associated with Kingdom.⁴² Who cannot see that all this squares favorably with our subject?

However, it seems to me that the letter and first plenitude, Intelligence, is the same as Wisdom, or all of the divine objects being put forth. The second indicates their formation, that is, their being apportioned intellectually. The third, cognition, is the actualization of their having been formed, from the emanation of the idea of beauty; and the fourth is the love of beauty. This perpetuates the method of the Divine Academy, the root of subsequent forms. In this way, eternal life consists of the process of formation and knowledge. John 17:3.

§50. **The Kabbalist:** Twenty-first: Five grades of souls are attributed to our First Adam. They are:

1. *Nefesh*, or Psyche: this is the grade that in man is called vitality, governing the natural and instrumental body, and therefore called vegetative and sensitive, which in the First Adam is life itself, represented by circles.
2. *Ru'ah* or Spirit: this is the grade that in man is called the vital principle, which extends from the body to the rational level; this is the intelligence of things as things and time as time, which in the First Adam is represented by rectangles.
3. *Neshamah*, or Understanding: this is the grade that in man is the special intellect communicated by the universal and divine intellect, which in one moment is capable of understanding everything simultaneously and for ever, which in the First Adam is represented by the subtle canals.
4. *Hayyah*, or Vitality: this is the grade that in man is said to unite the intellect communicated by the universal and divine intellect of which it is formed, and by which it embraces perfectly the entire sum of all intelligible things, and lives internally in the divine life. In Primitive Adam, this grade is represented by the influx of the infinite in the Son.

⁴² Ibid., *Kd* Liii.119.

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(5.) Jechidah ; sive singularitas ; id est, gradus ille, qui in homine vocatur unitas illa, qua similis est causæ suæ primæ ; quæ est unum simplicissimum, cum quo unita est anima, sicut punctum radii cum centro circuli : ita ut illa hujus sit quasi caput, cor vel centrum, à quo dependeat, & ad quod perducatur quicquid ipsa est, & quicquid continet atque operatur ; qui gradus in Adamo primo representatur per ipsum ambiens infinitum.

§. 51. Phil. Christ. Umbrae quidem aliquæ augmenti hujus luminosi in Anima humanâ etiam naturaliter inveniuntur : ut in infante dicitur existere Nephelch, in puero, adolescente, juvene, viro, ubi usus Rationis accrescit, Ruach ; in Ascetâ, qualicumque, qui ad gradum Sanctitatis aspirat ; Neschemah : cujus analogon quid etiam in Melancholico, quid gradus vaticinandi evehitur (juxta Aristotelem, & alios, nec non Experimentiam) idem in febribus quibusdam ardentibus &c. reperitur. Reliqui autem gradus, ubi Animæ Lumen tantopere augetur, ut extra corpus sese exlerat, effectusque aliquos extraordinarios edat, qui communiter præter vel supra naturam fieri dicuntur, rarius extant. In summo tamen & excellentissimo gradu, iidem omnes quoque reperiuntur in Messia nostro, non tantum formaliter, sed & communicativè. Sic enim Joh. 6. v. 53. 54. 56. Ipse loquitur de manducatione Carnis suæ (quæ hoc loco referri potest ad primum gradum, seu Nephelch) & bibitione sanguinis sui, (qui referri potest ad gradum secundum sive Ruach) Item de vita (quæ referri potest ad gradum tertium sive Neschamah) & de vita æterna (quæ referri potest ad gradum quartum, sive Chajah) & tandem de singulari unionem sui (quæ referri potest ad gradum quintum seu Jechidah) unde apparent communicationes quinque istorum graduum. Verba autem textus allegati sunt sequentia :

ואמר להון ישוע אמין אמין אכר אמר אנא לכון דאן לא תאכלון פגרה
דברה דאנשא ותשתון דמה לית לכון חיא בקיומכון :

דאכל דין מן פגרי ושתא מן דמי אית לה חיא דלעלם ואנא

אקיימה ביומא אחרא : וגו' :

מן דאכל פגרי ושתא דמי בן מקוא ותנא ברה :

Et dixit eis Ieschna, Amen amen dico vobis, Quod si non comederitis (1.) corpus Filii hominis, & biberitis (2.) sanguinem ejus, non est vobis (3.) vita in vobis : si quis. Qui vero comedit ex corpore meo & bibit ex sanguine meo, est ei (4.) vita, qua est in æternum : & ego suscitabo eum in die ultimo &c. Qui comedit corpus meum & bibit sanguinem meum, (5.) in me manet, & ego in ipso. Deinde eidem etiam tribui possunt corpus, Psyche & spiritus, qui sunt gradus asceticorum ordinarii : juxta 1. Thess. 5. v. 23. ubi Paulus dicit :

הו דין אלהא דשלמא וגו' וכלהרוחכון ונפשכון ופגרכון ינטר וגו' :

Deus autem pacis sanctificet vos perfecte totos, & totum spiritum vestrum, & animam vestram & corpus vestrum conservet sine reprehensione, in adventum Domini nostri Ieschna Christi. Et præterea eidem quoque tribuitur tertio supra corpus gradu, mens, sive intellectus specialis, qui uno momento intelligit omnia, & de quo intelligenda sunt loca sequentia Joh. 2. v. 25. :

הו גיר ידע הוא מנא אית בבר נשא :

/p/se

5. *Yehidah*, or Unity: this is the grade that in man is called unity, which resembles the first cause. Through this most simple unity, the soul is united like the point of a radius to the center of a circle. This unity is like the head, the heart being the center on which everything depends, by which everything is taught, to which everything is connected and with which everything is engaged. In the First Adam, this grade is represented by His infinite aura.

§51. **The Christian Philosopher.** Shades of this argument can be illuminated by the light of the human soul. In the infant, *Nefesh* is said to exist. In the adolescent boy, where the use of reason increases, is *Ru'ah*. In the ascetic, who aspires to the grade of sanctity, is *Neshamah*. This, analogous to what one sees in the melancholic, leads up to prophecy (in the manner of Aristotle and others, according to experience), and is also manifested in certain ardent fevers. Remnants of other grades—where the light of the soul greatly increases as it leaves the body, in order to accomplish certain extraordinary effects, which are frequently called supernatural—are very rare. In sum, this is the most excellent of grades, all of which is discovered in our Messiah, not only in His form, but also in its being shared. This is seen in John 6:53–56, in which He Himself speaks of the consumption of His body (which could refer to the first grade, *Nefesh*), and drinking of His blood (which could refer to the second grade, *Ru'ah*). Also of life (which could refer to the third grade, *Neshamah*), and of eternal life (which could refer to the fourth grade, *Hayyah*), and finally, of the singular union (which could refer to the fifth grade, *Yehidah*), from which the communication of the five grades is apparent. The words of the allegorical text are as follows:

So Jesus said to them, “Truly, truly, I say to you, unless you (1) eat the flesh of the Son of Man and (2) drink his blood, (3) you have no life in you. Whoever feeds on my flesh and drinks my blood has eternal life, and (4) I will raise him up on the last day. For my flesh is true food, and my blood is true drink. Whoever feeds on my flesh and drinks my blood abides in me, and (5) I in him.”

One can also attribute to Him the body, mind and spirit, which are the ordinary grades of ascetics, according to 1 Thessalonians 5:23, where Paul says: “Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ.” Beyond that, the third grade above the body is understanding, that is, the special intellect in which one knows everything in a single moment. This intelligence is found in the following passages, first from John 2:25:

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Ipse enim sciebat, quid esset in filio hominis. Matth. 9. v. 4. וְשׁוּעַ דִּין יָדַע מַה שֶּׁבְּתוֹכוֹ וְגו' /
Ieschna autem cognovit cogitationes illorum & 6. Matth. 12. v. 25. Luc. 5. v. 22. Luc.
 9. v. 47. Joh. 1. v. 49. כִּי תָחִית וְתָמָּא אֲנִי חַיִּיתָּהּ :
Quando sub ficu eras, vidi te. Ethunc gradum ipse Dominus describit symbolice, Luc.
 21. v. 34. 35. 36. sub figura oculi atque lucis animæ, his verbis.

שְׂרָגָה דִּפְגֵּרָה אֵיתִיהָ עֵינֶיךָ אֲמָתִי הִכִּיל דְּעֵינֶיךָ פְּשִׁיטָא אָף
 בְּלֵה פִּגְרֵךְ יְהוּא נְהִיר אֵן דִּין תְּהוּא בִּישָׁא וְאָף פִּגְרֵךְ יְהוּא
 חֲשׂוֹךְ : אֲזִדְרָה הִכִּיל דְּלֵמָא נִוְהָא דְבַךְ חֲשׂוֹכָא הוּא :
 אֵן דִּין כְּלֵה פִּגְרֵךְ נְהִיר הוּא וְלִית בֵּה מִנְתַּאמְרִים חֲשׂוֹכָא יְהוּא מִנְתֵּה
 כְּלֵם אֵין דְּשְׂרָגָה בְּדִלְקָה מִנְהָר לֶךְ :

Lucerna corporis tui est oculus tuus. Quum igitur oculus tuus simplex fuerit, etiam totum corpus tuum erit lucidum: si autem fuerit malus, corpus quoque tuum erit tenebrosus. Carveigitur, ne lumen, quod in te est, tenebrae sint, si autem totum corpus tuum lucidum sit, & non sit in eo pars aliqua tenebrosa, erit lucidum totum, quemadmodum lucerna, quum ardet, illuminat te. Porro eidem tribuitur quarto loco & vita illa Divina & divinos reddens: de qua loquitur Johannes c. 1. v. 4.

בֵּה חַיָּא הוּא וְחַיָּא אֵיתִיהוֹן נִוְהָא דְבִנֵּי בְּשָׂרָה : וְהוּא נִוְהָא בְּחֲשׂוֹכָא מִנְהָר וְגו' /
In ipso erat vita, & vita erat Lux filiorum hominis, & ipsa Lux in tenebris lucet. &c.
 & tandem quinto etiam loco unio illa singularis, de qua Joh. 17. v. 21. Joh. 5.
 v. 30. לֹא גִיר בְּעָא אֲנִי צְבִינִי אֵלֵּא צְבִינֵה דְמֵן דְּשִׁדְרָנִי :

Non enim quero voluntatem meam, sed voluntatem ejus, qui misit me, &
 Joh. 6. v. 37. אִיכְנָא דְּשִׁדְרָנִי אֲבָא חַי וְאֲנִי חַי אֲבָא מְשׁוּרֵל אֲבָא וְגו' /

Sicut misit me Pater vivens & ego vivo propter Patrem &c.

§. 58. Kabbal. Vigesimo secundo: Ulterius ex Adamo primo prodire dicuntur quinque genera luminum, nimirum

(1.) Lux capitis sive Cranii, qua denotatur unitas ejus summa & intellectus immobilis.

(2.) Lux cerebri sive oculorum, quæ etiam dicuntur Lumina Necküdim, sive punctata, denotantque essentiam ejus.

(3.) Lux aurium, qua denotatur vita ejus.

(4.) Lux narium, qua denotatur intellectus ejus.

(5.) Lux oris, quæ etiam dicuntur lumina Akudim sive fasciata; unde prodiiisse dicuntur Vasa; quibus denotatur voluntas ejus (Loco sæpius citato pag. 120. 125. seqq.) quæ lumina quasi animæ sint quinque Personarum emanatarum, nimirum senioris & Macroprosopi: 2. Patris. 3. Matris. 4. Microprosopi. 5. Uxoris (loco citato pag. 130.) Quomodo ista applicatis?

§. 53. Phil. Christ: Ita Filius Dei non tantum in statu primæ Institutionis, creatis per ista lumina, objecta divinissima, in schola superna, (ut ad tuam me applicem methodum juxta Classes has, proposuit, ut intelligi possent unitas, essentia, Vita, intellectus & voluntas sui & causæ primæ: sed etiam in statu re-
 institutionis ita suos illuminat, ita ut lumina hæc haud incongruè explicari queant

“and needed no one to bear witness about man, for he himself knew what was in man. Then, Matthew 9:4: “But Jesus, knowing their thoughts, etc.” Matthew 12:25; Luke 5:22; Luke 9:47; John 1:48: when you were under the fig tree, I saw you.”^{xxx} This is the same degree that the Lord described symbolically in Luke 11:34–36, under the figure of the eye as the light of the soul. In His words:

Your eye is the lamp of your body. When your eye is healthy, your whole body is full of light, but when it is bad, your body is full of darkness. Therefore be careful lest the light in you be darkness. If then your whole body is full of light, having no part dark, it will be wholly bright, as when a lamp with its rays gives you light.

The fourth, the location of that divine life and its restoration, can also be attributed to Him. John spoke of this in 1:4–5: “In him was life, and the life was the light of men. The light shines in the darkness, etc.” The fifth, then, is the location of this singular union, which John describes in 17:21, and 5:30: “I seek not my own will but the will of him who sent me.” John 6:57: “As the living Father sent me, and I live because of the Father, etc.”

§58. **The Kabbalist.** Twenty-second: Further, our First Adam is said to produce five kinds of light, namely:

1. The light of the head or cranium, which denotes His supreme unity and immutable intellect.
2. The light of the intellect or the eyes, also called the light of *nekudim*, which denotes His essence.
3. The light of the ears, which denotes His life.
4. The light of the nostrils, which denotes His intellect.
5. The light of the mouth, also called the light of *akudim*, that is, enveloped light, which is said to have been produced by the vessels, which denote His will.⁴³

The lights are like the souls of five emanative persons, namely: 1) The Ancient or Long-Faced One; 2) Father; 3) Mother; 4) The Short-Faced One; 5) Wife.⁴⁴ To what does this apply?

§53. **The Christian Philosopher.** This is the Son of God, not only in the state of the Primordial Institution, created by His light, the most divine object, in the supernal school (to me this conforms to the method which you proposed, touching the divine classes which can comprise the unity, essence, life, intellect and will of Him and of the first cause), but also in the State of Restitution, which He illuminates. There is nothing incongruous about explaining this light

⁴³ Ibid., *Kd* I.iii.120, 125ff.

⁴⁴ Ibid., *Kd* I.iii.130.

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queant de Spiritu Sancto, qui est tertius ille gradus divinitatis in Evangelio propositus, five influxus ille divinitissimus inferioribus communicatus, ut per illum adducantur ad cognitionem & amorem, id est, unionem causæ primæ. Et sicut illa lumina originarie procedunt ab Infinito per canalem illum tenuem: Ita de Sp. Sancto originarie dicitur Joh. 15. v. 26. רוחא דשררא דהומן לות אבי ופק וגו' *Spiritus veritatis ille, qui à Patre meo procedit, &c.* Et c. 14. v. 26. הו דין פרקליטא רוחא דקדושה הו דמשרר אבי בשמי הו ילפכון כלמדם: *Ille autem Paracletus (seu Advocatus) Spir. S., quem missurus est Pater meus in nomine meo, ille docebit vos omnia, &c.* Cum autem lumina illa etiam tribuantur Adamo priori; hinc de Spir. S. etiam dicitur, quod sit Spiritus Christi, cum Paulus dicit ad Rom. 8. v. 9. הו ישכחי מטול דמן דילי נסב: si vere Spiritus Dei habitat in vobis. *Si autem non sit in aliquo Spiritus Christi, hic nequaquam est ejus.* Idem etiam appellatur Spiritus Filii, cum Paulus inquit Galat. 4. v. 6. שרר אלהא רוחא דבנה ללכותכון. Quoniam autem estis Filii, *misit Deus Spiritum Filii sui in corda vestra, qui vocat Abba, Patrem nostrum.* Et Joh. 16. v. 14. Christus de hoc Spiritu ita loquitur: הו ישכחי מטול דמן דילי נסב: *Ille glorificabit me, quia de meo accipiet.* In specie autem respectu luminis primi, quod est cranium, hic Spiritus Jes. 11. v. 2. appellari videtur, *Sp. Domini*, respectu secundi, quod est oculorum, & ad Patrem refertur, *Spiritus Sapientie*: respectu tertii, quod est aurium & ad matrem reducitur, *Spiritus Intelligentie*: respectu quarti, quod ad microprosopum refertur, *Spiritus consilii*, *Spiritus fortitudinis*, & *Spiritus cognitionis*, & respectu quinti, quod ad uxorem refertur; *Spiritus timoris Domini.*

§. 54. Kabbal. Vigesimo tertio: tandem Adam ille primus intra se dicitur continere quinque mundos; nempe mundum

- (1.) Infiniti, quem ipse constituit;
- (2.) Emanationis, cujus ipse est anima; & deinde tres mundos inferiores, qui ipsi sint loco corporis; ita ut
- (3.) mundus creationis quasi sit caput,
- (4.) mundus formationis corpus & brachia; &
- (5.) mundus factionis duo crura & membrum fœderis ejus [ibid. pag. 130. 131.]

Quomodo applicabis ista ad Messiam vestrum?

§. 55. Phil. Christ. Nequæ hic defunt loca id illustrantia: ut cum Paulus dicit ad Ephes. 1. v. 23. דאיהא גושמה ושומליא דהו דכל בכל משמלא: *Ecclesia est corpus illius & complementum ejus qui omnia in omnibus adimplet.* Et ibidem Cap. 4. vers. 10.

הו דנחת הו הו דאף סלק וגו' דישלם כ:

Qui descendit, ipse est qui etiam ascendit supra omnes celos, ut impleret omnia.

§. 56. Kabbal. Vigesimo quarto: Corollarii loco adhuc unum tibi suggeram, ne ullum superfit dubium certoque sciatur, à nostratibus peritum A lam Kadmon intelligi Messiam. Allegabo autem Antesignanum rerum Cabalisticarum scriptorem, R. Jizchak Lorientem Germanum; qui in Tractatu suo Manuscripto Seder Aziluth, seu compendio de ordine Systematis Emanativi sic loquitur:

יעקב עקב הם ביצוצת האורה היתונה בעקב שהוא עולם העשיה כי אז בעיקבות משיחא הוא אדם קדמון חוצפה יסגא ואחב יעמדו רגליו על הר הזותים ושתלם קומתו ונאמר עליו

הנה יכל עבדי וכו'

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יעקב

as the Holy Spirit. This is the third grade of divinity in the Gospels, that is, the most divine influx that communicates to inferior things, and through which they are drawn to cognition and love, that is, the union with the first cause. This original light was produced by the Infinite through the subtle canals. John says this about the origin of the Holy Spirit in 15:26: "the Spirit of truth, who proceeds from the Father"; and 14:26: "But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things." As with the other lights attributed to the First Adam, those of the Holy Spirit are also said to be the Spirit of Christ, as Paul said to the Romans in 8:9: "if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him." It is also called the spirit of the Son, as Paul says to the Galatians in 4:6: "And because you are sons, God has sent the Spirit of his Son into our hearts, crying, 'Abba! Father!'" And in John 16:14, where Christ speaks of this spirit: "He will glorify me, for he will take what is mine and declare it to you." In particular, in respect to the first light, which is the cranium, see Isaiah 11:2, where he names this spirit "the Spirit of the LORD." With respect to the second one, which is the eyes and concerns the Father, "the Spirit of wisdom." With respect to the third, which is the ears and leads back to the Mother, "understanding." With respect to the fourth, which concerns to the Short-Faced One, "the Spirit of counsel and might, the Spirit of knowledge"; and with respect to the fifth, which refers to the Wife, "the fear of the LORD."

§54. **The Kabbalist.** Twenty-third: It is said the First Adam contained five worlds, namely:

1. The World of the Infinite, which He Himself constitutes.
2. The World of Emanations, which is His soul, and from which come the three inferior worlds, which are the locations of His body. They are
3. The World of Creation, which is His head;
4. The World of Formation, which is His body and His arms
5. The World of Fact, which is His two legs and His private parts.⁴⁵

How does this apply to your messiah?

§55. **The Christian Philosopher.** Passages that illustrate this are not lacking. For example, Paul says to the Ephesians in 1:22–23: "the church, which is his body, the fullness of him who fills all in all"; and in 4:10: "He who descended is the one who also ascended far above all the heavens, that he might fill all things."

§56. **The Kabbalist.** Twenty-fourth: I will add here as a corollary to suggest to you that there is no doubt but that by *Adam Kadmon* our kabbalists meant the Messiah. I will cite here one of the greatest kabbalistic writers, the faithful Rabbi Isaac Luria, who in the tract of his manuscript *Seder Azilut*,^{xxx} or abridgment of the order of the emanative system, says:

⁴⁵ Ibid., *Kd* Liii.130–131.

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יָצָו' seu: Nomen Iacob, sunt literæ יָצָו', quasi dicatur *denarius calcanei*, qui sunt decem radii lucis inserti in calcaneum, qui est *Mundus factivus*: quoniam tunc, in calcaneis *Misra*, qui est *Adam Kadmon*, impudentia multa erit. Et postmodum stabunt pedes ejus super *monti Olivarum*: adimplereturque statura ejus. [conf. Act. 1. v. 12 & 9.] Deque eo dictum est: Ecce intelligens instar erit *servus meus*, exaltabitur & elevabitur & sublimis eris *va. de. Jesch. 52. 13.*

CAP. IV.

De Naturis Productis, & fine Productionis earum.

§. 1. Kabbalista. *Hisita nunc statutis, ulterius ediffere, quomodo naturæ existerint reliquæ & quales? Et ita quidem, ut hypothesis nostra Kabbalistica quoad ejus fieri potest, retineatur & illustretur.*

§. 2. Phil. Christ. *Naturæ productæ à Deo infinito per Adamum hunc priorem omnes erant spiritus [prout deductum est Appar. supra dicti Part. 2. pag. 310; 311. 312.] id est, Actus simplices luminosi, in se uni, essentia præditi, quæ centri instar concipi potest; & vita; quæ concipi potest, ut sphaera radiosa ab illo centro pro arbitrio eradiantis juxta varias figuras modò largiùs modo remissius vibrata: intellectum simul habentes, seu cognitionem sine collectione intuitivam; & voluntatem seu vim applicandi se ad commodum suum: ut Deum cognoscerent & amarent. Quo ipso causæ suæ non omninò quidem erant similes, nec tamen etiam dissimiles omninò. Sicut enim Deus Infinitus contractione sui locum fecisse dicitur, causatis suis producendis est vestigium aliquod reliquisse in spatio illo, quod fuerit subiectum & quasi vas omnis lucis illic infusæ, ex qua productus est Adamus iste prior, & ipso mediante reliqua entia: [ibidem Part. 3. p. 106.] Ita & Adam iste prior in medio corporis sui intentionalis (juxta vestrates,) statuit diaphragma quoddam, contraxitque lucem suam in partem corporis sui supernam, quæ deinde præ copia foras prominebat per cranium, oculos, aures, nasum & os. [ibid. pag. 120. & Part. 1. pag. 592.] Ex tali autem retractione & spatio producta est natura creata, tanquam vas quoddam, quod susceperet Lucem de super in se infusam. Non enim Materialia fuerunt vasa illa, & subiecta recipientia: sed spiritualia & naturæ determinatæ, quæ existentiam actu suscipiebant, quam antea non habebant [ibidem Part. 3. pag. 106.]*

§. 3. Kabbal. *Aliquonè ordine hæc contigisse censet?*

§. 4. Phil. Christ. *Omninò inter Naturas has productas statim exoriebatur ordo quidam, juxta finem productionis illarum, nempe informationem è supernis consequendam, quasi in decem collegia sive scholas distinctus, secundum decem numerationes, seu decem objecta ab Adamo priore, tanquam summo ipsarum Doctore [Joh. 1 v. 18] ipsis proposita.*

§. 5. Kabbal. *Procul dubio huc referes decem illas numerationes mundi Tohu sive Chaotici; sed jam Classes tuas enumera.*

§. 6.

"The name Jacob has the letters יעקב, which refers to the end of the heel, in which ten lights are inserted. This is the World of Fact because much shame is found in the heel of the Messiah, who is *Adam Kadmon*." According to this, His feet will stop on the Mount of Olives and His stature will be complete (consult Acts 1:19 and 9), for of Him is said: "Behold, my servant shall act wisely; he shall be high and lifted up, and shall be exalted" (Isaiah 52:13).

CHAPTER IV

OF THE BEINGS PRODUCED AND OF THE PURPOSE FOR THEIR PRODUCTION

§1. **The Kabbalist.** Beyond all that has thus far been explained and established, what are the forms and characteristics of the other parts? And how can our kabbalistic hypothesis be retained and illustrated?

§2. **The Christian Philosopher.** The nature of the beings which the infinite God produced through the First Adam were all spirits.⁴⁶ In an act of simple luminosity, unified in itself, they were endowed with being. This can be conceived as the image of a center, and life radiating from that center towards various figures, sometimes with abundance, sometimes interrupted with vibrations. They had, at the same time, Intellect, that is, Cognition, comprised of a combination of intuition and will, with the strength to know and love God. They were not the same as their cause, but not entirely different, either. It is said that when the infinite God contracted to make a space, He caused the production in that place of a certain vestige that was subjected to the vessel containing all of the infused light, from which was produced this First Adam, who serves as mediator for all the remnants.⁴⁷ This First Adam was intentionally made the mediator of corporeality (according to you), from the diaphragm, in the middle of which all of His light is directed and drawn together towards the upper part of His body, from where it is then projected by a great number of openings: the head, eyes, ears, nostrils and mouth.⁴⁸ From this kind of contraction, a space was produced and nature was created, in addition to the vessel that, in a certain manner, contained the lights from above that were infused in it. These vessels were not material, but being bound within spirit and nature, they were subject to its receipt, to which they hadn't been before.⁴⁹

§3. **The Kabbalist.** According to what order was all this put together?

§4. **The Christian Philosopher.** All natural things of this state of production arose from a certain order consistent with the purpose of their production. Truly, they were formed for supernal consequences, some in the ten distinct colleges or schools, following the ten numerations, or the ten productions of the First Adam, of such a degree as put forth by the Supreme Doctor Himself (John 4:18).

§5. **The Kabbalist.** Without doubt this refers to the ten numerations of the world of *tohu*, that is, chaos; but now, enumerate the classes.

⁴⁶ Just as explained in "Key to the Divine Names of the Kabbalah," *Kd* I.i.310–312.

⁴⁷ Abraham Kohen de Herrera, *Sha'ar ha-Shamayim*, *Kd* I.iii.106.

⁴⁸ Abraham Kohen de Herrera, *Sha'ar ha-Shamayim*, *Kd* I.iii.120; and "Key to the Divine Names of the Kabbalah," *Kd* I.i.592.

⁴⁹ Abraham Kohen de Herrera, *Sha'ar ha-Shamayim*, *Kd* I.iii.106.

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§. 6. Phil. Christ. In prima igitur Classe locabatur Anima Messia, quæ statim contemplatione & amore suo sese applicabat ad objectum omnium summum, id est gradum illum Divinitatis sibi communicatum, qui in Trinitate nostra dicitur Filius, estque Lux illa in Adamum primum intramissa. Cum hoc enim gradu anima hæc unita manebat, & unita semper mansit, citra omnem studii sui interruptionem. Unde hic Divinitatis character eidem sese proponebat contemplandum & amandum sub nomine coronæ.

§. 7. In secunda Classe locabatur totum corpus animarum humanarum, quarum Messias erat caput. Et hæc, sub forma unius corporis humani, quod vocatur Adam Protoplastes, informabantur in Collegio Sapientiæ, quæ etiam vocatur אֱלֹהִים id est homo; ob numerum אָדָם id est 45. [vide Apparatus Part. I. pag. 48.]

§. 8. In tertia classe locabantur Angeli, qui nunc dicuntur boni, informati in Collegio Intelligentiæ: unde adhuc Intelligentiarum nomine à Philosophis tam Græcis quam Barbaris vocari solent.

§. 9. In quarta classe locabantur spiritus illi, qui nunc dicuntur Angeli mali, informati in collegio Microprosopi, sive sex numerationum subsequens, nimirum benignitatis, severitatis, pulchritudinis, superationis, gloriæ & fundamenti: quorum caput erat spiritus ille, qui à Cabbalistis nunc post lapsum ejus vocatur Samaël, & in Evangelio Beelzebub, princeps Dæmoniorum Luc. 11. 15. quasi Dominus habitaculi hujus mundani: cujus objectum erat Daath sive cognitio, seu Anima sex istarum Numerationum: ita ut & hic integrum constitueret corpus, quod nunc vocatur Adam Belial. 2. Cor. 6. v. 15.

§. 10. In quinta Classe locabantur spiritus illi, qui nunc dicuntur formæ feminæ & materia; quorum objectum tunc erat Regnum, sive numeratio infima.

§. 11. Atque huc jam referri possunt omnia, quæ in Cabbala dicuntur de numerationibus [Apparatus Part. 3. pag. 147. seqq.] quatenus nimirum illæ fuerunt objectum contemplationis & amoris naturarum istarum productarum in Classibus illis Academiæ supernæ. Item de Vasis [ibid. pag. 163. 164.] & luce tam interna quam ambiente [ibid. & pag. 166.]

§. 12. Kabbal. Nihil nunc restat de statu hoc primo, quam ut aliquid etiam superaddatur de istius Creationis fine.

§. 13. Phil. Christ. Fines primæ istius institutionis facile è præsuppositis elucescit, quod nempe fuerit ipsa naturarum productarum informatio: sive illuminatio tam intellectus earum per cognitionem veri: quam voluntatis earum ad amorem boni & pulchri summi. Circa quæ hic non erimus prolixiores.

CAP. V.

De statu secundæ Destitutionis.

§. 1. Kabbalista. Nunc dicendum erit de confractione & lapsu vasorum. Quid adhuc conferri potest è libris vestris Evangelicis?

§. 2. Phil. Christ. Cum in schola hac summa, Lux illa objectorum divinis-

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§6. **The Christian Philosopher.** In the first class is located the soul of the Messiah, in the state of contemplation and love applied to all objects. This is the grade of the divinity that communicated with Him, which in the Trinity we call Son. This is the light introduced within the First Adam. In this same grade, the soul remains in unity, without any interruption. This character of the divinity offers itself to contemplation and love under the name Crown.

§7. The entire body of human souls is located in the second class, which in the Messiah is the head. When in the form of a single human body, he is called Protoplasmic Adam. In the college of Wisdom, he is given form, which is called *Adam*, that is, man, because of the number $\aleph$, that is, 45.⁵⁰

§8. In the third class are located the angels, which are now called good, formed in the college Intelligence. From this, the present name Intelligence was given to them by all philosophers, Greek, as well as Barbarian.

§9. In the fourth class are located those spirits which now are called bad angels, formed in the college of the Short-Faced One, that is, the six subsequent numerations, namely Love, Rigor, Beauty, Lasting Endurance, Majesty and Foundation. At their head is the spirit whom kabbalists now, after the fall, call Samael, and the Gospels name Beelzebub, prince of demons (Luke 11:15). He is like the lord of this mundane world, whose object is *Da'at*, knowledge; and as the soul of these six numerations, he constitutes the body now called *Adam Belyya'al* (2 Corinthians 6:15).

§10. In the fifth class are located those spirits now called the seminal and material forms; their object is Kingdom, that is, the lowest numeration.

§11. One can see referred to here all that is said in Kabbalah about the numerations,⁵¹ which were understood truly as the objects of contemplation and love, whose very nature was produced in classes of that supernal academy. The same is true of the vessels,⁵² and of the lights still buried around.⁵³

§12. **The Kabbalist.** Nothing is left to say about the first state, now that we have added these particulars touching on the purpose of the entities that were produced.

§13. **The Christian Philosopher.** The purpose of this Primordial Institution was easily elucidated, for truly, it was the informing of all natural beings through the illumination of their intellect as the knowledge of truth, and of their will as the love good and supreme beauty. We will not speak about this further.

CHAPTER V

OF THE ENSUING STATE OF DESTITUTION

§1. **The Kabbalist.** Now, let us discuss contraction and the breaking of the vessels. How do they conform to your Gospels?

§2. **The Christian Philosopher.** When the lights of the most divine objects were in the upper school,

⁵⁰ "Key to the Divine Names of the Kabbalah," *Kd* I.i.48.

⁵¹ Abraham Kohen de Herrera, *Sha'ar ha-Shamayim*, *Kd* I.iii.147.

⁵² *Ibid.*, *Kd* I.iii.163–164.

⁵³ *Ibid.*, *Kd* I.iii.166.

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morum afflueret copiosius, quam septem inferiores, etiam nimia affinitate in se arriperent; hinc factum esse dicitur, ut istæ faciem suam ab illa averterent; id est à contemplatione & amore illo cessarent; quod est mysterium lapsus & mortis. [Appar. Part. 3. p. 160.] Vasa igitur illorum contracta dicuntur: ita ut ex hoc lapsu in mundo inferiore existerent spiritus maligni corticesque. [ibid. p. 161.] Et hoc ipsum est, quod in Epistola Judæ v. 6. dicitur: *Angelos quosdam non servasse principium suum, sed deseruisse proprium suum domicilium*; classis scilicet illius, in qua commorantes studiis divinis invigilabant. Et hæc est ratio, quare Angeli illi dicantur, *מלאכי דחטו* tales, qui peccaverunt, 2. Pet. 2. v. 4. atque huc etiam pertinet locus. 1. Joh. 3. v. 8. *משול הו סטנא הו חטא הו גורו* והו דסעד חטיתא מן סטנא הו חטא הו גורו *Et is qui agit peccatum, ex Satana est; quia à principio ipse Satanas peccator est* &c. Unde simul patet, in quo propriè consistat natura peccati. Atque hinc Christus etiam de Diabolo dicit Joh. 8. v. 44. *בשרא לא קאם משול דשררא לית בה גורו* *In veritate non stetit, quia veritas non est in eo.* Ubi sensus est, spiritum hunc in contemplatione illa veri primum toto corpore suo non perstitisse.

§. 3. Kabbal. Superpetitne etiam aliquid de lapsu ultimæ classis?

§. 4. Phil. Christ. Spiritus illi infimi, ad Regnum pertinentes, ab omni actualitate sua cessabant, & descendebant in statum potentialitatis, quæ vocatur materia; id est eradiatio illorum, quâ in spheram exferebantur, cessabat, ita ut non manerent nisi centra seu puncta nuda. Quod pertinet illud quod [Appar. P. 3. pag. 159. §. 2.] dicitur, vas Regni remansisse sine luce. [vid. & Appar. part. 2. p. 310. 311. seqq.] & alibi: vas Regni lucem allabentem non assumpsisse, sed compressum esse: idque sic factum esse è destinato Dei consilio, ne scilicet Cortices delapsi naturâ Regni gauderent. Unde exponi potest locus ille Pauli Rom. 8. v. 20.: *בריתא גיר אשת עוברת לסרי קותא לא בצבינה אלא משול מן דשעברה* *Creaturam* (id est naturas has, quæ facta sunt monades materiales, è quibus deinde combinatis facta est mundi materialis creatio:) *subjectum esse naturæ* (Tohu sive) *Chaotica*, (sicut in Siphra Zeniatha cap. 1. locus ille Gen. 1. v. 2. ad hunc lapsum applicatur: nam vox Græca *ματαιότης* idem est quod *בישול* Chaldaicum & *סרקותא* Syriacum; quibus denotatur status activitate & motu carens) *non sponte* (prout sponte lapsi sunt Angeli mali:) *sed propter subsistentem*: (causam nimirum superiorem; quæ id curabat, ne Satanæ lapso subderentur naturæ tam activæ, ut antea, ad evitandum majus malum.)

§. 5. Sicut autem de vasibus illis delapsis dicitur, quod prolapsa sint in lucem sibi propriam, qua intelligerent & amarent se ipsas [ibid. pag. 162.] hinc patet etiam monadibus istis materialibus remansisse, partim lucem aliquam propriam, (quæ si excitetur certo modo suos iterum posset emittere radios, ad quam pertinent formæ materiales & seminales tam inanimatorum quam plantarum & brutorum,) partim aliquam ad minimum ad istam eradiationem tendentiam. Unde etiam à Paulo creaturæ tribuitur *expectatio liberationis*. Rom. 8. v. 9. & *spes*. v. 21. & *dolor atque desiderium*. v. 22. quæ omnia sunt signa aliqualis cognitionis sui & amoris proprii. Et hæc pertinet Doctrina vestra de Elevatione scintillarum & cibis Imò hinc quoque peti posset Fundamentum totius Physicæ & Medicinæ atque secretionis Chimiæ, quæ singularem requirerent Tractatum.

§. 6. Notandum quoque multas dari Naturas medias sive compositas partim inter

they flowed abundantly, to such an extent that the seven inferior ones lost their connection and—this fact must be told—turned their faces away; that is, they ceased to contemplate and love. This is the mystery of the fall and death.⁵⁴ Those vessels were then said to have shattered, and from this fall, the malignant spirits of the shards were released into the inferior worlds.⁵⁵ This is what is said in the Epistle of Jude, verse 6: “And the angels who did not stay within their own position of authority, but left their proper dwelling.” Evidently, these are the classes that were guarded over by the divine vigilance. And this is the reason why these angels are called *mal’akha deḥatu*, “the angels who sinned” (2 Peter 2:4). Similarly, there is a pertinent passage in 1 John 3:8: “Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning.” Simultaneously, this results in suffering, which is the nature of sin. As Christ in John 8:44: the devil “has nothing to do with the truth, because there is no truth in him.” Here, the sense is that these spirits did not persist in contemplating the foremost truth.

§3. **The Kabbalist.** What was in store for the fall of the last class?

§4. **The Christian Philosopher.** The lowest spirits, those belonging to Kingdom, removed themselves from all actuality and descended into the state of potentiality, which is called material; that is, their radiation, which had extended into the spheres, ceased; and they remained bare centers or points. Related to this,⁵⁶ it is said that the vessel containing Kingdom remains without light.⁵⁷ That vessel did not take part in the illumination but was restrained. And this fact was brought about by the determination of God, certainly not by the fallen shards that rejoice in the nature of Kingdom. This can be seen in a passage from Paul to the Romans 8:20:^{xxxii} “Creation [which has the nature of beings that are material monads, and from whose combination the material world was created], was subjected to nature [that is, *tohu*], chaos⁵⁸ [as called ‘futility’ in Greek, which is *bitul* in Chaldaic and *serikuta* in Syriac, by which is signified the absence of the status of activity and motion], without will [as opposed to the evil angels who willingly fell], but by their own subjection: [truly, the higher cause by which it was cured, and not by the fall of Satan, who was subjected to a degree of active nature, which should be avoided as the worst evil].”

§5. However, just as it is said of these fallen vessels that, because in the act of falling, they would be in their own light, which is intelligence and love,⁵⁹ therefore, the material monads still have access to it, partly to their own light (by which, if they are aroused in a certain way, they are again able to emit rays that extend to inanimate material and seminal forms, like plants and brutes), and partly at least to the tendency towards irradiation. From this, Paul, in Romans 8:9, attributed to creatures the expectation of being liberated, hope (verse 20), and sadness about this desire (verse 23), all of which are signs of knowledge and love of oneself. This pertains to your doctrine about the elevation of sparks from that nourishment, from which it is also possible to derive the complete fundamentals of physics and medicine, as well as the secrets of chemistry, whose peculiarities demand their own treatment.

§6. Let us also note the existence of many diverse intermediary beings, whether composed partly of

⁵⁴ Abraham Kohen de Herrera, *Sha'ar ha-Shamayim*, Kd I.iii.160.

⁵⁵ Ibid., Kd I.iii.161.

⁵⁶ Ibid., Kd I.iii.159, §2.

⁵⁷ “Key to the Divine Names of the Kabbalah,” Kd I.i.310–311ff.

⁵⁸ As in the first chapter of *Sifra di-Zeni'uta*, the passage where this fall is applied to Genesis 1:2.

⁵⁹ Abraham Kohen de Herrera, *Sha'ar ha-Shamayim*, Kd I.iii.162.

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ter cortices & lumina; partim inter spiritū & materiam; partim inter gradus ipsos. Dicatur enim spiritū lapsoꝝ, s. corticū natura in eo consistere, quod omnes globi quidem sint motu proprio præditi; sed (1.) caliginosi, modò majores, modò minores, secundum gradus quasi infinitos; (2.) ulteriori eradiatione sive extensione carentes; nisi extrinsecus excitentur à natura quadam magis luminosa: (3.) nulla vitali capacitate ad materiam præditi, unde à vestratibus dicuntur nudi, atque corporibus carentes, uisi certo auxilio hic adjuventur. Deinde dicatur materia in eo consistere quod singule monades puncta silem sint, motu proprio destituta, sed ad eundem prona; lucisque & eradiationis capacia. Jam si globum quendam statuas *αυτοκίνητον*, sed partim luminosum partim caliginosum; jam erit tibi natura media inter corticem & sanctum: quò vos refertis corticem Nogah; Gladium versatilem; Principes populorum mundanorum &c. Item si statuas monadem luminosam à lumine quodam vitali ad *αυτοκίνητον* excitatam; jam erit tibi medium inter materiam & spiritum; quò refectri possunt spiritus vitales Animalium, plantarum & quorundam inanimatorum insui, qui compositi sunt è corpusculis materialibus alimentorum; & tamen ob excitationem luminosam à forma Animalis procedentem, suos produnt affectus. Item dicatur à Globo quodam corticoso excitatio quæri ab homine, hunc dicere poteris incubum & succubum, & hinc Lemures, spiritus familiares, &c. & huc vos refertis omne id genus adversantium. Eadem dicatur quæri à bruto; hinc vobis classes immundorum animalium, & usus sacrificiorum. Dicatur quæri à plantis; hinc vobis præputia vegetabilium &c. & hinc forte Dryades & Hamadiyades Veterum &c. Dicatur quæri ex undarum motu, vel calore; hinc omne Nympharum Tritonumque genus &c. Dicatur è metallorum fumis quæri; hinc erunt pygmæi &c. atque sic porro. Superaddere possem è gradu materiæ plurima de vita, quam recentiores appellant mediam; de zoophytis, de cornu cervi, de ebote, de dente humano, &c. &c. quæ luminoso genere non penitus carent: sed sufficit ista tetigisse.

§. 7. Kabb. Sed & ab intelligentiâ & sapientiâ delapsa esse posteriora, Nostrates dicunt [Apparat. P. I. pag. 73. 580] Quomodo isthæc applicas?

§. 8. Phil. Christ. Exortà modo supradicto materiâ, ad illius contemplationem etiam in Angelis Bonis sive Intelligentiis, & Animabus Natura illa, quæ ad inferiora conversa erat, sive fœminina, convertebatur: ita ut hoc ipso aliquatenus descenderent, & cum supremis materiæ, tum adhuc subtilissimæ partibus unirentur: unde exorta est in ipsis vitalis capacitas ad vehicula. Quia autem anteriora eorum in unione cum supernis perimanebant, hinc nullus in illis contingeat Lapsus vel fractio. Anima autem Messia, quæ in loco Coronæ erat, nihil omnino patiebatur: nisi quod descendendum ipsi esset ad naturas inspectioni suæ commissas.

Et quia clax species creaturarum, Regni nimirum & Microprotopi classis, delapsæ erant: hinc clax intelligentiæ descendebat in locum regni: Classis sapientiæ in locum Microprotopi: & coronæ, in qua permanebat Anima Messia, condescendebat in locum Intelligentiæ.

§. 9. Lumina interim sive objecta naturis lapsis antea proposita, post lapsum in statum reducebantur pristinum: unde intelligi possunt ea, quæ de literarum, Nominumq; ascensu tradi solent à Vestratibus.

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§. 10.

shards and lights, partly of spirit and matter, or something in between those two grades. It is said of these fallen spirits, whether or not they consist of shards of nature, that all of the globes are endowed with their own motion: but 1) on one extreme, as if infinite, though more or less in a fog, in accordance with their grade; 2) on the other extreme, deprived of their radiation and extension, unless from an extrinsic impetus endowed with greater light; or 3) lacking a vital capacity towards matter, from which, you say, they have been stripped; and also, they lack a body, from which to seek support for this assistance. From this, it is said that matter in itself consists of individual monads that are at least a point. Although they are deprived of self-motion, they are still prone towards the capacity of light and irradiation. Now, if the globes are in the state of self-propulsion, being partly in the light and partly in the fog, this for you is the mediation between the shards and the sacred, which you refer to as the shard of *Nogah*, revolving swords, princes of the peoples of the world, etc. This is the same as the status of the monads illuminated by the light of life, to be excited by self-propulsion. To you, this is the medium between the material and spiritual, which can be referred to as the vital spirit of animals, plants and those inanimate beings which are made up of corpuscular material for food; and when the lights are excited, they proceed to form animals, whose production is brought about by them. Also, it is said that the globes that were excited by the shards sought to move away from man. These could be said to be incubuses, succubuses, lemurs and familiar spirits, etc., which you refer to as the adversarial genus. These are said to seek those beasts that you class as impure animals and use for sacrifice. The same can be said about plants, which you class as the growth of the foreskin, etc., and hence, sorts of nymphs, woodnymphs, beasts, etc. It is said that the motion of the waves produced enough heat for all the nymphs of Triton's genus. It is also said that pygmies, etc. were produced from the vapor of metals. It is possible to add many grades of material life which were recently called median—zoophytes, horns of stags, ivory, human teeth, etc., which lack internal light, but it is enough just to mention them.

§7. **The Kabbalist.** But what of Wisdom and Intelligence, which we say preceded the fall?⁶⁰ How is this applied?

§8. **The Christian Philosopher.** Matter was produced according to the manner discussed. The good angels, that is, intelligences, and natural souls, turned and conversed with inferiors, that is, females. In this fashion, at the same time and in some measure, the uppermost matter descended and united with the most subtle parts to produce the vital capacity of movement. On the other hand, those who stayed in their previous union with the supernals, were in no way touched by this fall, or contraction. The soul of the Messiah, which was in the location of the Crown, did not suffer at all, except for the descent to the same nature committed to His care.

And since two species of creatures, namely, the classes of the Kingdom and the Short-Faced One, fell, the class Intelligence descended to the location of Kingdom; the class of Wisdom to the location of the Short-Faced One; and the Crown, the permanent location of the soul of the Messiah, descended to the location of Intelligence.

§9. In the meantime, the lights, or natural objects, fell, as discussed earlier. After the fall, their pristine nature was contaminated. This can be understood from human letters, rising from your customary tradition.

⁶⁰ "Key to the Divine Names of the Kabbalah," *Kd* I.i.73, 580.

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§. 10. Kabbalista. Quonam autem id refert, quod tunc enata à nostratibus dicantur Judicia?

§. 11. Philos. Christian. Nimirum, quia ob lapsum istum in Causato primo, five Adamo primo etiam exoriebatur occasio puniendi, hinc tunc, cum Messias ad classem Intelligentiæ descenderet, enata dicuntur Judicia.

§. 12. Kabbalista. Et huc procul dubio refert ea omnia, quæ de Divin. f. Judicii & Scintillis, nec non quæ de Regibus Edomitibus à Doctoribus nostris variè proponi solent.

CAP. VI.

De statu modernæ Constitutionis.

§. 1. Kabbalista. Jam per Adamum primum productæ dicuntur Personæ divinitatis. [Apparat. Part. 3. p. 181.] Quomodo istud explicas?

§. 2. Schola jam instituta est nova sub methodo alia, quæ vocatur Maris & Fœminæ; five influxus & receptionis: ita ut objecta in minutiores distinguerentur Sectiones, nec obruerentur naturæ intelligentes.

§. 3. Kabbal. Rectè: huc enim pertinet tota illa Doctrina Libri Zeniutha & utriusque Idræ in Sohar: item alia illius Libri loca: nec non aliorum Kabbalistarum Dogmata de Personis Emanativis, & Nominibus ad eas pertinentibus: quæ omnia hic proponere nimis foret prolixum. Paucula saltem perstringe de mundorum ordine.

§. 4. Phil. Chr. Nempe quatuor jam instituebantur systemata, five Mundi: Emanativus, in quo proponebantur objecta divinæ cognitionis & Amoris, novâ hac methodo disposita.

Creativus, in quem collocabantur Animæ.

Formativus, in quem Angeli: &

Factivus, in quem materia cum corticibus demittebatur: ita tamen, ut in singulos hos influerent certi Divinæ præsentis gradus.

§. 5. Materiæ autem tum instituta dispositio, communiter vocari solet Mundi creatio, five fundatio, de qua intelligenda sunt Loca Matth. 13. v. 35.

אפתח פומי במתלה ואבט כסיתא דמן קדם תרמיתא דעלמא :
Aperiam os meum in parabolis, & eructabo abscondita, quæ ante foundationem mundi,
id est, de ea Vitâ divinâ loquar, quæ ante conditum mundum materiale jam floruit.
Item Matth. 25. v. 34.

ייתו מלכותא דעתידא הוה לכון מן תרמיתא דעלמא :
Possidete regnum, quod paratum fuerat vobis à constitutione mundi. In istâ enim dispositione systematum mundanorum simul etiam institutus est Paradisus, tam superior, qui partim est in systemate Creativo pro animabus, partim in Formativo pro Angelis: [unde in Libro Sohar duo sunt Tractatus de Hechaloth five palatiis Paradisiacis, quorum alter à R. Jizichak Lorjensi; dicitur Hechaloth de Briah: alter Hechaloth de Jeriah] quàm inferior, qui est in mundo Factivo, & quidem in Serenissima Regione magnæ orbitæ Terræ: deque hoc intelligendus est locus Pauli 1. Thessal. 4. v. 17.

הידין

§10. **The Kabbalist.** Where, then, does it refer to what we call the birth of judgments?

§11. **The Christian Philosopher.** Undoubtedly, this was a result of the fall of the first cause, the occasion when the First Adam was prevailed upon to be punished. This, then, was when the Messiah descended to the class Intelligence and can be said to have brought forth judgments.

§12. **The Kabbalist.** Undoubtedly, this refers solely to the divine judgments and lights, but not to the Edomite Kings, as our various doctors have proposed.

CHAPTER VI

OF THE STATE OF THE MODERN CONSTITUTION

§1. **The Kabbalist:** Now, let us speak about the persons of the divinity produced by the First Adam.⁶¹ How do you explain them?

§2. **The Christian Philosopher.**^{xxxiii} The school is now instituted under a different method, which is called male and female, or influx and reception. In this way, objects are divided into less differentiated sections, and their intelligent natures are not obscured.

§3. **The Kabbalist.** Right: this itself pertains totally to the doctrine of the *Sifra di-Zen'uta* and both *Idrot* of the *Zohar*, in various places in these books. Also, they relate to all kabbalistic doctrines about the emanated personages and their names. To explain all this here would take too long, but briefly, at least, touch upon the order of the worlds.

§4. **The Christian Philosopher.** Four systems, or worlds, were now instituted:

The World of Emanations, in which the objects of divine knowledge and love were put forth and organized according to this new method.

The World of Creation, in which the souls were placed.

The World of Formation, in which angels: and

The World of Fact, into which matter, along with the shards, was lowered.

Nevertheless, the influx of certain grades of the divine presence were contained in each.

§5. The time when matter was disposed of is customarily called the created world, or foundation, which one can comprehend from a passage in Matthew 13:35: "I will open my mouth in parables; I will utter what has been hidden since the foundation of the world." That is, he speaks of the divine life, which already flourished before the creation of the material world. Also, in Matthew 25:34: "inherit the kingdom prepared for you from the foundation of the world." At the same time that this mundane system was organized, Paradise was simultaneously instituted. The highest part was located in the World of Creation, for souls, and the lower part was in the World of Formation, for angels (in the *Zohar*, there are two treatises about the *Heikhalot*, that is, the paradisiacal palaces; Rabbi Isaac Luria calls the one *Heikhalot* of *Beriah*, the other, *Heikhalot* of *Yezirah*). The inferior part is in the World of Fact, the brightest region of the great globe Earth. About this intelligence, see Paul in 1 Thessalonians 4:15:

⁶¹ Abraham Kohen de Herrera, *Sha'ar ha-Shamayim*, Kd I.iii.181.

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והידין חנן אילין דמסתחרין דהיין נתחטף עמהון אכרדא בענכא לאורעה דמרן באר
והבנא בכל זמן וגו'.

Et tunc nos, qui differimur, qui vivimus, rapiemur cum eis simul in nubibus, in occursum Domini nostri, in aëria, & ita omni tempore cum Domino nostro erimus. Et hic est Paradisus ille, qui in historia creationis describitur. Huc pertinet etiam locus Joh. 17 v. 24.

צבא אנא דאתר דאנא אף הנון וגו' דאחבתני מן קדם תרמיתה דעלם.
Polo ut in loco ubi sum, &c. quia dilexisti me ante foundationem mundi. Confer ibid. v. 5. Sic Ephes. 1. v. 4, dicitur:

איכנא דקדם גבן כה מן קדם תרמיתה דעלמא וגו' *Qua madmodum prius elegit nos in ipso ante foundationes mundi, &c.* Ubi intelligitur illa selectio animarum, de qua egimus supra cap. 4. §. 7. & illa, de qua supra hoc capite §. 4. Et Petrus inquit: 1 ep. 1. v. 20.

הו דלקדם הוא פריש לה להרא מן קדם תרמיתה דעלמא וגו' *Qui ab initio fuit destinatus ad hoc ipsum ante constitutionem mundi, &c.* Nimirum ut esset Servator & caput atque Doctor animarum humanarum: ut sæpius dictum est supra.

§. 6. Kabbalist. Jam de Dispositione materiæ in specie quædam ediffere, quæ Hypothesin nostram Kabbalisticam non evertant.

§. 7. Philosophi. Christ. Materia per Principium rerum productarum proximum, sive Adamum priorem, l. c. Messiam disponebatur, ut testantur dicta. Apocal. 3. v. 14. הלין אמרו דאמן וגו' דישא דכל דברא לאלהא: *Hæc dicit Amen, &c. Principium omnium, quæ creavit Deus.* Conf. Col. 1. v. 15, 16. Joh. 1. 3. 1. Cor. 8. v. 6. Eph. 3. v. 9. Heb. 1. v. 2. Et quidem ita, ut *Cælum* seu pars materiæ hujus subtilissima & *cælestis* extenderetur per mundum Creativum & formativum, usque ad vorticem illum, vulgo solarem dictum sive Abyssum, in qua nunc versatur Terra: Terra autem, sive terrestris & crassior materiæ pars, abinde porro, usque ad centrum Abyssus magnæ, quod tunc erat in medio naturæ fabricandæ. Et hoc est illud ipsum, quod Gen. 1. v. 1. dicitur: Per Principium creavit Elohim *cælum & terram*. Quamvis natura hæc terrestris esset immota, i. e. תהו, & informis i. e. בהו quasi talis, in quâ quidem essent formæ materiales, sed nondum activitate donatæ. Tenebræ autem erant Cortices ab unione cum luce delapsi, confer hic loca sequentia: ut Luc. 22. v. 53. *Hæc est potestas Tenebrarum.* 2 Cor. 6. v. 14.

הרא די שולטנא דח שוכנא: איכא הרשנות אית לנידא עם השוכנא
Quæ commixtio est Luce cum Tenebris? Item Ephes. 6. v. 12. ubi Cortices dicuntur *potestates mundi hujus tenebrose*. Porro, Col. 1. v. 13. *Et redemit nos a potestate tenebrarum.* Item 2 Pet. 2. v. 4. בסוטמא דחשוכא אמרוהון *Pinculis caliginis ligavit eos*. Hi detinebantur supra & intra partes Abyssus id est intra & circa remotissima à manifestatione originis loca. Huc pertinent dicta Luc. 8. v. 31. Apoc. 9. v. 11. cap. 20. v. 3. quæ jam intelligi possunt de centro terræ. Interim Spiritus naturæ motum excitabat in & super particulis aquosis istius vorticis medii, in quo nunc Terra versatur cum annexis V. de Gen. 1. v. 2.

§. 8. Gradus igitur ille divinæ manifestationis, qui in Adamo primo erat, & in hoc statu

"For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep." And this is the same Paradise described in the history of creation. To this pertains a passage from John 17:24: "where I am, to see my glory that you have given me because you loved me before the foundation of the world." See verse 5; and also Ephesians 1:4, which says: "even as he chose us in him before the foundation of the world," which can be interpreted as selected souls, about which we spoke above in chapter 4, §7 and §4. Peter adds in 1 Peter 1:20: "He was foreknown before the foundation of the world, etc." Undoubtedly, this is the Saviour and head of the human souls, which has already been fully discussed.

§6. **The Kabbalist.** Now, explain the disposition of matter in species to show how our kabbalistic hypotheses are not contradicted.

§7. **The Christian Philosopher.** The Messiah distributed matter for the first things of the nearest production, that is, the First Adam, as attested to by several passages, beginning with Apocalypse 3:14: "The words of the Amen, the faithful and true witness, the beginning of God's creation." Compare this to Colossians 1:5, 16; John 13:1; 1 Corinthians 8:6; Ephesians 3:9; Hebrews 1:2. Indeed, the heavens were, in part, the most subtle material and were extended through the Worlds of Creation and Formation, through that vortex, ordinarily called the abyss, which is now called Earth. This Earth is partly terrestrial and crass matter; in its center is the great abyss of fabricated nature. This is the same as Genesis 1:1, which says: "In the beginning, God created the heavens and the earth." This terrestrial nature was immobile, that is, *tohu*, and unformed, that is, *bohu*; matter was formed of such material, but not given action. The shards were dark, having fallen away from their union with light. Compare this to many passages: Luke 22:53: "this is... the power of darkness"; 2 Corinthians 6:14: "what fellowship has light with darkness?" Also, Ephesians 6:12, where the shards are described as "the cosmic powers over this present darkness." Then, Colossians 1:13: "He has delivered us from the domain of darkness." 2 Peter 2:4: "but cast them into hell and committed them to chains of gloomy darkness." These were held back and kept inside part of the abyss, that is, inside and around the place that was farthest from the original manifestation. This pertains to the words of Luke 8:31, Apocalypse 9:11, and 20:3, which can be interpreted as meaning the center of the earth. In the meantime, motion was aroused in the natural spirits and in the aqueous particles in this central vortex, in which now the earth and its connections would be found. See Genesis 1:2.

§8. This grade of divine manifestation was in the First Adam, and in this

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statu existeret in Classe Intelligentiæ, quæ vocatur מַלְאָכָה dicebat: id est, jubebat, ut Verbum (quod est Anima Melliæ cum ipso unita,) operaretur: (Confer Joh. 1. v. 1. 2.) ut nempe existeret Lux: id est, ut Spiritus Naturæ, qui à vestratibus dicitur Sandalphon; materiæ subtilissimæ intensissimum daret motum; unde vehicula etiam acciperent spiritus systematis creativi & formativi, quod est cælum empyreum. Et hæc quidem Lux sic illuminabat hemisphærium supernum vorticis Hydrogæi, ut conus umbræ hujus contingeret hemisphærium ejusdem adversum; quo relegabantur & cortices. Gen. 1. v. 3. seqq. ut ita existeret dici-genus. Rom. 13. v. 12 13. 1. Thess. 5. v. 5. 8. 2. Pet. 1. 19. & noctis 1. Thess. 5. v. 5.

§. 9. Porro existerat firmamentum, sive materia cœlestis intra vorticem Hydrogæum, ita ut globus noster Hydrogæus cum aquis crassissimis in medio vorticis locaretur; intra materiam extenuatam cœlestem autem prope globum hunc oriretur aër cum vi sua ethera, una cum Atmosphæra: quibus omnibus cœli nomen tribuitur, Gen. 1. v. 20. 26. 28. Gen. 2. v. 19. 20. Gen. 7. v. 11. c. 8. v. 2. Matth. 6. v. 26. cap. 24. v. 30. &c. Unde aquæ aliæ manebant in globo Terraqueo, aliæ circa extremum vorticis, & quibus deinde condensabantur Planetæ. Gen. 1. v. 6. 7. 8.

§. 10. Mox globus Hydrogæus in uno sui hemisphærio evadebat siccus, aquis ad medietatem alteram collectis, & in parte sicca formæ seminales naturam suam vegetativam exferebant pro metallis & vegetabilibus. Gen. 1. v. 9. seqq.

§. 11. Deinde quicquid intra vorticem Hydrogæum continebatur materiæ subtilissimæ, colligebatur in istius centrum, & circumrotabatur circa centrum proprium, unde oriebatur natura solis sub Præfecto singulari, vorticem actualiter nunc gyrans: unde globus terraqueus a spiritu naturæ evibrabatur in orbitam suam magnam, ut tamen directionem axeos servaret immotam. Psalm. 93. v. 1. Job. 26. v. 7. c. 38. v. 6. Ubi alterum illius hemisphærium sole quidem collustrabatur, ex altero autem prodibat conus umbræ ejus, qui est habitaculum Corticum, hoc modo ob continuum istius globi motum, jaculatorum fundæ gyris. 1. Sam. 25. v. 29. Materia autem aquosa ad extremum vorticis sub nomine Aquarum supra cœlestium gyrata, cum particulis suis crassissimis tertii scilicet elementi omnibus, coibat in planetas, partim primarios, partim secundarios, intra quos locum habet & Luna, (cujus Princeps Familiæ generis cum primitus partem Regiminis Solaris obtineret, ob certas quasdam causas, à Vestratibus commemoratas diminuta nunc fuisse dicitur,) qui omnes, per lumen à globo principali reflexum proprio vortice agitantur. Et hi Planetæ cum singuli suum quoque habeant umbræ conum, singuli quoque suos habent incolas è corticibus sub certis ducibus. Et hæc lumina omnia locata sunt in firmamento. Eodem autem modo etiam extra vorticem hunc in loco lucis primævæ, ista distribuebatur in certos vortices, in quorum centra colligebatur materia illa subtilissima, ignea; una cum bonis sui generis, qui antehac luce illa vestiti fuerant, nunc in Academia hæc cœlesti divinæ contemplationi, & amoris atque cultui peculiari vacantibus. Job. 38. v. 7. & aliquando concussuris ad magnum illud naturæ finaliter purificandæ & in primam sui activitatem restituendæ incendium; 2. Pet. 3. 10. Confer Gen. 1. v. 14. seqq.

§. 12. Cumque postmodum & naturæ sensitivæ prodiissent in globi istius Hydrogæi theatro secundum formarum suarum genera: Gen. 1. v. 20. 23. Tandem & Genus illud Animarum, quæ materiæ amore tactum erat in exercitu sive corpore illo, quod Adam protoplastes vocabatur, in Magnam Terræ Orbitam, tunc adhuc magna claustrum lucis septidui micantem, Jesh. 30. v. 26. ita demittebatur, ut pedibus tantum in systemate factivo, corpore autem in formativo, & capite in creativo existeret: (prout Cabbala tradit Tractatu de Revolutionibus cap. 16.) Reliquæ autem Noes seu Mentes, quæ Melliæ immediatè adhærebant, extra Materiam remansisse videntur,

CAP. VI

state existed in the Class of Intelligence, which is called "the Lord said," that is, the Word (which is the same as the soul of the Messiah), acts (see John 1:1–2), and truly, the light existed; that is, the natural spirit, which you call Sandalphon, gives motion to the most subtle intense matter. This motion was received by the spirits of the Worlds of Creation and Formation, which comprise the heavenly empyrium. This light then illuminated the supernal watery gas, by which method the cone of its shadow turned towards the opposite hemisphere, where the shards had been relegated (Genesis 1:3, and following). Thus, the day existed (Romans 13:12–13; 1 Thessalonians 5:5, 8; 2 Peter 1:19), and the night (1 Thessalonians 5:5).

§9. Beyond that was the firmament, that is, the celestial material within the hydrogenized vortices. In this way, our hydrogenized globe, filled with water, was placed in the middle of the vortices. Within the scope of this celestial material, however, air, with its expansive power to become one with the atmosphere, rose up. All of this is called heaven (Genesis 1:20, 26, 28; 2:19, 20; 7:11, 8:2; Matthew 6:26, 24:30, etc.). The planets then were condensed from those waters that, left from the terrestrial globe, gathered around the extremities of the vortices.

§10. Soon, the hydrogenous globe became dry in one of its hemispheres, the water collected from the middle to one side, and in that dry part formed natural seeds of vegetation that put forth metals and vegetables (Genesis 1:9ff.).

§11. From that, the hydrogenous vortices consisted of the most subtle matter, collected in the middle, each spinning around its own center, from which rose the nature of the sun under a single chief, the vortices now actualizing gyros. From this, the terrestrial globe vibrated in its own orbit, but nevertheless, kept the direction of its axis firm (Psalms 93:1; Job 26:7, 38:6). When one hemisphere was illuminated by the sun, the other hemisphere produced the shadowy cones, which is the habitation of the shards. This is the method for continuing the motion of the globes, like launched slings going in circles (1 Samuel 25:29).

This watery material at the extremities of the vortices, under the name of water, gyrated above the heavens, with particles evidently made dense with a third of all elements. The first part of this was placed in the planets, the second between habitable places and the moon (whose feminine principle was obtained from the previous part of the sun's governance, before the resolution of that cause, which you call a whole diminution). Everything is moved by the light reflected from the principle globe in its own orbit. These planets, each with its own dark cone, and each with its own habitation from the shards, are under particular leadership; yet, all of these lights were located in the firmament. However, to that same place, because of the boundary, some were outside of the vortices in the location of the primeval light. These were distributed in particular vortices, whose most subtle and fiery material was collected in the center. One of the good genii, which before this was clothed in that light, now is in the celestial academy of divine contemplation and love, freed to this special cult (Job 38:7), and some time will condense to purify the great final nature, and be restored by the conflagration to the original activity; 2 Peter 3:10. Consult Genesis 1:14ff.

§12. Soon, sensitive natures were produced in these hydrogenous globes, a populace of the second formation, Genesis 1:20, 23. Last is the genus of souls, whose material was made with the inclination to be touched, that is, that body which is called Protoplasmic Adam, in the orbit of the great earth. Then, that great clear light glittered for seven days, Isaiah 30:26. The feet were made so large that they extended to the World of Fact; the body, on the other hand, existed in the World of Formation, and the head in the World of Creation.⁶² The rest of those minds, that is, intellects, adhered directly to the Messiah and remained outside of matter.

⁶² Just as the Kabbalah teaches in Isaac Luria, *Sefer ha-Gilgulim*, Kd II.iii.244–478.

CAP. VII.

De Animarum præexistentia in specie.

§. 1. **K** Abbalista. Audio autem Hypothesin nostram de Præexistentia animarum, antequam in corpus deveniant, à Doctoribus quibusdam vestris non admitti. Adeoque è re nostra foret, si illa quadatenus illustrari posset.

§. 2. Phil. Christ. Tentabo id problematicè. Et pro confirmatione illius hypotheseos argumenta repetam sequentia. Primò, Quæcunque Hypothesis magis est consentanea sanæ rationi, quam ulla de origine animæ alia, illa ad veritatem magis accedit. Atqui hæc de præexistentia animarum talis est; Ergo, &c. Minor probatur: quia non nisi duæ sunt potissimum opiniones contrariæ. Una eorum, qui animam per traducem propagari dicunt, altera eorum, qui animam statuunt creari, data quacunque occasione. In priori occasione autem manifesta occurrit contradictio: Anima enim cum spiritus sit, essentia est indivisibilis id est indiscerpibilis. Altera sententia pronunciat quædam, quæ indigna sunt Majestate divinâ (dum Deum constituit Efficientem primarium Autoremque propriissimè & specialissimè loquendo, in manifestis criminibus, scortationis, adulterii, incestus: imò sodomia; perficientem scilicet impuros illos congressus creatione novarum animarum) imò injuriâ afficit ipsam quoque animam, quam creatam à Deo in omnigena puritate, in carcere detrudi ait impurissimam; ejus pravitatem non paucæ, ita corrumpantur, ut tandem necessariò adjudicentur extremæ illi calamitati, quæ omnes manent infideles. Cum ergo duæ sint opiniones tam absurdae sint, quid poterit esse præexistentiâ animarum probabilius?

Hic quidem respondet Amicus quidam 1. *Ratio in mysteriis fidei Judex esse nequit, &c.* Regero; Doctrinam de animæ origine, si accuratè res examinetur, non esse referendam inter mysteria fidei, sed inter dogmata merè Philosophica: (eandem autem analogiam statuo inter Theologiam & Philosophiam, quam vos Hebræi inter Legem scriptam & oralem) eo quod anima sit ex objectis Pneumaticæ, in qua discutiendum, quicquid in doctrina de Anima est theoreticum. Unde Theologia deinde ceu Practici generis ad eandem mysteria fidei applicat pro illius salvatione. Hinc omnes etiam Philosophi antiquiores, unâ cum recentioribus, quæ tales, de anima egerunt. Philosophiæ autem norma hactenus statuta fuit ratio, quæ quamvis ob lapsum vicem intellectus obeat, si tamen vera eidem adhibeatur, inde glâ, suo modo confortis fieri potest τῷ λόγῳ divinissimo, de quo Hebr. 4. v. 12. &c.

Respondet 2. *Anima est Spiritus quidem, sed ἐνσώματος.* Regero: Anima est spiritus incarnatus vel per se, vel ex accidenti: si per se, ergo extra carnem propriè dictam: vel existere nequit; vel si existit, in statu imperfectiore est, quam cum in carne degit, quippe quæ hac appellatione ipsi statuitur esse naturalis. Prius esse atheisticum: Alterum Theologia redarguit, quæ statum animæ, ἀσώματος seu extra carnem, longè statuit feliciorem; imò carnis naturam à statu animæ beato penitus

CHAPTER VII

OF THE PREEXISTENCE OF SOULS IN SPECIES

§1. **The Kabbalist.** I hear that some of your doctors do not accept our hypothesis about the preexistence of souls, before they come into the body. Let's see what aspects of our philosophy can be used to illustrate that point.

§2. **The Christian Philosopher.** I will try to solve this problem. To confirm, I shall repeat that argument's logical basis:

Major premise: Whichever hypothesis concerning the origin of all souls is agreed to have a more rational basis is the one that comes closest to the truth.

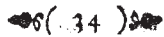
Minor premise: The theory of the preexistence of souls is such a one.

Conclusion: Therefore, etc.

The minor premise is proven by the fact that neither of the two contrary opinions is possible. The first argues that the souls are propagated by transference; the second that souls are created for specific occasions. The first is predicated on an obvious contradiction: that the soul is with the spirit, their essence is indivisible, and they cannot be separated from each other. The other assertion can be declared an insult to the divine majesty. Because God has been established as the efficient cause and the most particular and special author, then this would mean that He is also manifested in crimes, fornications, adultery, incest, indeed sodomy, having effected—it would appear from this reasoning—all of the impurities that accompany the creation of new souls. Indeed, this is an injustice affecting some of the souls that were created by God in total purity and thrust down into the most impure prison. Their privation is not minor but corrupted to the point of the most extreme misfortunes that await all of the unfaithful. Both of these opinions, therefore, are absurd. What, then, can be more plausible than the preexistence of souls?

A friend might respond to this that 1. *An account of this cannot be found in the mysteries of the faith, etc.* I reply: The doctrine about the origin of souls, if accurately examined, is not a reference to the mysteries of faith, but to the dogma of pure philosophy. The established relationship between theology and philosophy is comparable to the one you Hebrews maintain concerning the Written and Oral Scripture.^{xxxiv} To proceed, according to the doctrine of souls, when the soul is outside the body, it is dispersed in the air. Theology, derived from this the general principle, applies to those mysteries of salvation. Hence, all of ancient, as well as the more recent, philosophy, bears out this belief about the souls. The standard position of philosophy, as based on reason, can go only so far, because as a result of the fall, the intellect changed. If, however, it is true that the same reasoning applies, its mode can be made to conform to *logos*, the most divine Word, about which see Hebrews 4:12, etc.

Response 2. *The soul is a spirit, but incarnate.* I reply: The soul can be incarnate either in itself or through accident: if in itself, then when outside the body, it would be worthless. But if it exists, though in an imperfect state, while it passes time in the body, this would surely be its natural state. The former is atheistical; the latter is refuted by theology, which considers the state of souls outside the body to be long-term and felicitous. Similarly, the natural body is removed before the beatific state of the penitent soul is achieved,



removet; 1. Cor. 15. vers. 50. Si autem status *ἴσως* animæ est accidentalis, id ipsum est, quod Hebræorum opinio urget. Pergit autem:

Nec dividitur cum traducitur, neq; discerpitur; sed multiplicatur, sicut flamma candelæ alteram accendentis, neq; dividitur, neq; discerpitur. Regeio. Traducens, vel aliquid de substantia sua communicat, vel substantiam productam è materia saltem excitat, vel ex nihilo creat, plures modi non dantur. Postremus modus non admittitur: medius animam statueret materialem: E. locum haber primus. Jam verò quicquid aliquid substantiæ suæ communicat, illud partem communicatam vel retinet, vel perdit. Pater & mater autem partes illas de anima sua filio communicatas, non retinent, quod notorium. E. perdunt. Quodcunque autem partem animæ suæ perdit, illius anima discerpitur & dividitur. Sicut ramis salicis, qui propriè traducis nomen habet, stricte loquendo ab arbore discerpitur & dividitur, cum transplantatur. Imo flamma candelæ propriè & physicè particulas aliquas igneas & fuliginosas in candelam accendendam introducit, quæ à priori candelæ realiter separantur, & flammam deinde, ob motum in ellychnio novum, sibi suscitant propriam. Quod etiam experientia comprobatur. Si enim flammæ componantur diversorum colorum, ut æs urendo viridis; urendo sulphur cærulea &c. primi accensæ hinc candelæ radii, eundem referent colorem, quem flamma traducens habet, donec mox è sebo proprio colorem quoque requirat specialem. Imò sic ipsi quoque solis radii discerpuntur & incorporantur in liquoribus, etiam pondere aucto, unde etiam generatio sulphuris; quod Chymicæ haud ignotum est. Quod autem à candelæ traduce nihil dispareat, causatur materia inflammata, quæ continuo novam suppeditat materiam; sicut scaturigo fontis novas semper aquas, quamvis quæ exinde hauriuntur propriè loquendo à fonte dividantur. Exemplum igitur hæc materialia ad naturam animæ, quæ spiritus est, nihil faciunt: nisi animam statuere velimus materialem, quod absit! Posito autem, quod flamma candelæ accendendo nihil sui admittat, adeoque non dividatur: per illam tamen in candelam accendendam saltem introducit motus, adeoque novæ formæ flammæ è potentia materiæ educitur, quia materialis est. Si igitur eandem statuimus naturam animæ, certè nihil aliud agimus, quod quam à spiritus natura eandem omnino segregamus. Ut de absurda illa animæ filii ex particulis animarum Patris & matris (quippe quæ excludi nequit, ob Christi animam, quæ ex Maria assumpta dicitur:) compositione nihil hic dicam.

§. 3. Secundò, si singulorum hominum materia individua jam exiit à mundo condito, quam certè oportet subjectam fuisse multis alterationum & modificationum myriadibus, antequam perveniret ad corporis humani statum; probabilius est multo, singulorum etiam animas jam exiisse ab illo ulque ævo.

Sed verum est prius, nemine Philosophorum contradicente. E. & posterius. Connexio majoris probatur, quia probabile est quàm maxime substantiæ nobiliori, nobiliorem quoque competere durationem; nobilior autem anima est corpore.

Ad

1 Corinthians 15: 50. If, on the other hand, the state of incarnation results from accident, then this is the same as the opinion urged by the Hebrews. However, proceed:

It is neither divided with being transported, nor dismembered, but multiplied, in the same way that when one candle's flame is used to light another, it is neither divided nor dismembered. I reply: Transportation can refer to one of three things: 1) to something of substance being communicated; 2) to a substance that is produced from matter being brought forth; or 3) to something being created from nothing. There can be no other modes. The last alternative cannot be accepted because the middle state of the soul is material, and therefore, it has to have originated from some place. Now, it is true that various substances are communicated, some of which are retained, some lost. For example, parts of the father and mother communicate to the soul of the son, but while they may be observed, they are not retained. Therefore, they are lost. The soul has lost this part. In other words, the soul has been dismembered and divided, just as branches of willows that, having been transplanted, are, strictly speaking, dismembered and divided from the tree. Similarly, the innate and physical properties of a candle's flame, burning and shining when the candle is kindled, introduce—even before the candle is really separated—the flame whose motion then sustains itself in a new wick. This is proven by experience. Suppose different colored components of the flame, like green copper or blue sulphur, etc., first light the candle's rays, giving it colors that the flame translates. Soon, though, it gains its own color, requiring its own particulars. Indeed, in the same way, if some of the rays of the sun are broken up and incorporated into a liquid, it is still considered to have been amplified from the sulphur from which it was generated, a principle that chemistry is not ignorant of. However, the inflamed material does not cause anything to be destroyed from the translated candle, which continues to burn, even when supplied with yet a different material. Similarly, a bubbling spring always has new water, even after water is drawn out to divide it into another fountain. These material examples apply to the nature of the soul, which is spirit. It could not be fabricated, unless the state of the soul were material, an idea to be cut short! I posit, instead, that nothing can be admitted about the kindling of the candle's flame, and nothing can be divided from it. Nevertheless, by that act of igniting the candle, at the very least, motion is introduced, to the point that new forms of flame from the potential material are brought forth. If, then, the state of the souls' nature was the same, certainly, nothing else could set it in motion. The fact is that everything pertaining to the nature of spirits is unique to itself. How absurd is the idea that the soul of the son could be made from the particles of the father's and mother's souls (certainly, the soul of Christ cannot be excluded from this since it is said to have been taken from Mary). This says nothing of its composition.

§3. Second: Since the material of each individual man existed from the creation of the world, then certainly, it must have been subjected to a myriad of multiple alterations and modifications, before it reached the state of the human body. It is probable that many individual souls also now exist from that continuous eternity.

The first, not being contradicted by any philosopher, is true. Therefore, the latter must be true, as well. The major connection is proved because it is probable that for the most noble substance, nobility would coincide with duration, and the soul is more noble than the body.

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Ad argumentum hoc 2. ita respondet idem : *Singularum Dominum mater quidem prima exiit à mundo condito, non autem secunda.* Regero. Figmentum materiæ primæ adeo jam explosum esse, ut responsum non mereatur : Nisi exponatur de monadibus physicis deinde in corpora coagmentatis ; quæ nihil faciunt pro Authore. Pergit autem : *Ita singularum animarum seminarium quidem exiit à condito mundo.* Regero. Seminarium animarum, si citra tropum loqui velimus, vel statuendum est spirituale, vel materiale. Non spirituale : quia spiritus spiritum non profeminat quæ talis Matth. 22. vl. 30. nisi tropicè hoc nomine intelligere velimus Deum ipsum. Nec materiale, quia spiritus à materia profeminari nequit. Nec utriusque generis, quia negatis partibus, negatur totum. Ergo planè nullum fuit animarum seminarium. Nisi Adamus intelligatur, in cujus Exercitius omnes præexistebant Animæ, sicut in plantatio omnes plantæ vel arbores post factas insitiones aliò translocandæ. Deinde pergit :

Sicut Levi fuit in lumbis Abrahæ, in quibus decimatus est. Heb. 7. vl. 9. Regero. Quicumque decimatur, ille vel est ens ; vel est non ens : Non posterius ; quia non Eris nulla sunt affectiones. E. prius. Adeoque talis vel est ens actum vel ens in potentia, ut rosa dicitur in hyeme ; si in potentia ; in potentia etiam decimatus est, quia quale est ens, talis ejus qualitas. Aliiter tamen responderetis vos Hebræi, qui statuitis in uno Patrum stipite actu delituisse plures animas posteriorum, quas vocatis Nizuzoth, id est, scintillas, sive radios (de quibus plura traduntur in Tractatu de Revolutionibus) De altero dicto dicetur infra. Sed pergit :

Nobilior est substantia hominis, quam reliquarum creaturarum, & tamen Deus in hexæmero prius creavit reliquas cum inanimatas, tum animatas, quam hominem. Quare N. c. Nobilior est substantia, quoad essentiam : E. etiam durationem. Regero. Quale est ens, talis ejus affectio. E si nobilior est ens, nobilior ejus duratio, quippe quæ illius est affectio (nimirum generalis, non specialis, in uno vel altero ejus statu.) Ex quo argumento duratio distinguitur, in tempus ævum & æternitatem. Exemplum autem hexæmeri in se habet petitionem principii : quia hoc ipsum negat Præexistentianismus : hominem, quæ talem, id est, animam reliquis creaturis fuisse posteriorem : quamvis posterior in theatrum hoc inferius descenderit, auctoritates non admittit Philosophus, quæ talis sed qua historicus.

§. 4. Tertiò, Quicumque per sapientiam suam semper facit quod optimum est, procul dubio etiam hoc in casu fecit, quod est melius, melius autem est citius esse quam tardius, quandocunque esse bonum est.

Atqui de Deo verum est prius, E. & posterius.

Ad Argum. hoc tertium Respondet Idem 1. *Horas & moras Deus quidem secundum suam sapientiam dispensat, sed etiam secundum arbitrii libertatem.* &c. Regero. Arbitrii divini metrum semper est ejusdem Bonitas, neque ullum dabitur exemplum in contrarium. Respondet 2. *Melius est esse ab æterno : ergone anima ab æterno fuerit ?* Regero. Quidni, si compatible essent productum esse & principio

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ceterc.

To the second argument, this response: *The particular human matter existed from the first formation of the world, not, however, from the second.* I reply: The figment about the first matter has already been exploded, and does not now merit response, unless to expose how the physical monads are joined together within the body, from which nothing can be inferred about the author. I proceed, on the other hand: *In this fashion, the individual seeds of the souls existed at the formation of the world.* I respond: The seeds of souls, if we want to describe it with a verbal trope, are either spiritual or material. They are not spiritual because the spirit of spirit is not sowed in that way (Matthew 22:30), unless this trope indicates a covering of God Himself. Nor is the spirit material, because the spirit of matter is worthless for sowing. Nor is it of another type because to negate part is to negate the whole thing. Therefore, it is plain that there were never seeds of souls, unless all souls can be interpreted as having preexisted in Adam, just as in the garden, all plants or trees after the fact were grafted and transplanted in another place. From this I proceed:

Just as Levi was in Abraham's loin, in which he was decimated (Hebrews 7:9): I respond: If someone is decimated, whether a being or non-being, nothing is left behind, certainly not, by any means, sensate beings. Therefore, the former is proven. To that point, certainly, whether it is an actual or a potential being, as is said of a rose in winter, if it is in the state of potentiality, then it will be decimated in the form of its particular qualities. However, you Hebrews respond another way, that the state of one's fathers destroys most subsequent souls, which are called *Nizuzot*, that is, points, or rays (this is explained in *Sefer ha-Gilgulim*). About the others, I will speak later. But continue:

The human substance is more noble than the remnants of creatures, and nevertheless, in the six prior days, God created inanimate and animate remnants, relics, before man. On this account, therefore, one can say: *The substance is more noble than the essence and duration.* I respond. As the being is, so are its affections. And if the being is more noble, its duration is more noble, because this is an integral part of its constitution (in general, but not regarding any particular state). From this argument, the necessity of distinguishing between duration in time and duration in eternity becomes apparent. The example drawn of the six-day creation contains in itself a challenge against this principle, because it negates the theory of preexistence of man's soul, positing it to be of the same type as the remnants of the souls of creatures that were made later. Even though philosophers do not admit that those who descended afterwards into this theater were inferior, historians do.

§4. Third: He who by his wisdom always made things the best, doubtless he did it in this case, as well. That which is better, is better sooner rather than later, when it is a case of the good.

The prior is applicable to God; therefore, the latter.

The response to the third argument is 1. *God dispensed according to His wisdom the times and delays, according to free will,* etc. I respond. The divine arbitrator is always measured in terms of the good; there are not any examples to the contrary. Second response: *It is better to be from eternity; therefore, shouldn't the souls be described as coming from eternity?* Why not, if the production and origin are compatible?

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patere. Si autem æternitatis vox sensu Hebræo accipitur, & limitatè; hypothesis salva manet. Et hoc ipsum est *μὲν* illud (Rom. 12. 7. 3.) quod nimirum cadit in producti proportionem Matth. 25. 7. 15.

§. 5. Quartò, Quicumque est summè & absolute, adeoque semper Bonus, ille semper quoque est communicativus alicui; & quidem quo pluribus eò melius: Atqui de Deo verum est prius; E. & posterius; & pèr consequens non defuerunt ab initio creaturatum animæ, quibus sese communicaret:

Ad Argum. hoc IV. Idem Respondet 1. *Conclusio est absurda: Sequeretur enim ab aeterno fuisse animas, &c.* Regero. Communicationem divinam non restringi nisi per naturam Creaturæ; & in hoc consistere vim argumenti: sicuti solis splendor non restringitur nisi per receptivitatem illuminandorum: & sic attributa omnium, Agentium per naturam suam, Respondet 2. *Argumentum concludit à genere ad speciem creatam affirmativè, N. C. Deus sui semper est communicativus. E. animæ. Datur aliud præter animam, nempe Dei Filius, cui se pater ab aeterno communicavit generando, & Spiritus S. cui spirando.* Regero. Communicationem esse attributum naturæ & essentia, non personæ: Imò hinc colligi posse Filium & Spiritum S. non haberi pro Deo.

Respondet 3. *Eadem consequentia sequeretur plures fingendas esse creaturas, quibus sese Deus optimus communicasset quam animabus hominum, ut Dei bonitas eò amplior redderetur.* Regero. Principiata Divina certas habere restrictiones, tam ex parte principii, (Messiæ,) quam ex parte sui, ut fictioni hic nullus sit locus alius, nisi juxta Hypothesin supra propositam: Ubi præter Animas recensentur & Creaturæ alia coeuvæ.

§. 6. Quintò, Si bonitas divina non debet statui minor bonitate quavis humana, sequitur, illam non jam demum producere animas.

Atqui verum est prius: E. & Posterius.

Connexio majoris probatur: quia Boni Viri, quantum in ipsis est, nullam unquam prætermittunt beneficiendi occasionem: præsertim si nihil ipsos impediat. Quantò magis ergo DEUS ter optimus, de quo impedimenta ne quidem animo fingi possunt, Ad argumentum hoc V. Idem respondet. 1. *Negatur Consequentia. Ratio: quia Divina Bonitas in alia, quàm animabus, materiâ, vel occasione se potest exserere.*

Regero. In quâ ergò sese exseruit? Quod enim exserere sese potuerit non quadrat, quia in Deum non cadit potentia, cum sit actus simplicissimus.

Respondet 2. *Ratio nulla est: quia sicut Boni Viri semper quidem benefaciunt aliis, sed non uno solum semper beneficiendi modo: ita DEUS semper quidem benefuit homini, ex quo ipsum condidit: sed non semper eodem modo. Nec id per impedimenta semper idem non facit; sed per arbitrii libertatem, cui tamen sanctissima causa subsunt.* Regero. Vim argumenti consistere in natura Boni à Minore ad majus: quod objectum quærat, recipiens beneficia. Hoc qui restringere nititur, eidem non tribuere debet arbitrium quoddam *ἄλογον*, & indeterminatum: sed quod attributis ejus reliquis sit analogum.

§. 7. Sex-

Even if the Hebrew sense and limitation of eternity is accepted, the hypothesis remains sound. This is the same measure (Romans 12:3), which undoubtedly is proportionally diminished in production (Matthew 25:15).

§5. Fourth: Whoever is the best and most absolute, is always good, to such an extent that whatever he imparts is also always so, and because of him, many become better. To him, the truth of God is first. Therefore, it does not undermine the theory that souls were created from the beginning, as was communicated.

First response to the fourth objection: *The conclusion is absurd. From this it would follow that the souls existed from eternity.* I reply: Divine communication is not restricted by the nature of the creature. The force of the argument consists in this: just as the sun's splendor is not restricted by the receptivity of that which it illuminates. To apply this, everything acts according to its own nature. Second response: *The argument concludes by affirming from genus to species, that God Himself is always communicating. Therefore, He is always communicating to the souls. It is given to other souls, except certainly the Son of God, whose Father communicated from eternity in begetting Him, and to the Holy Spirit in inspiring Him.* I respond: Communication is a natural and essential attribute, not personal. Therefore, that which can be connected to the Son and Holy Spirit does not prove anything about God.

Third response: *By the same consequence, it follows that many forms could have been created, to which God communicated better than to the soul of man, in such a way that God's good to them is amplified.* I reply: Things of divine origin have certain restrictions depending on degree, from the principle part (Messiah), or from themselves. Thus, this fiction has no place here, at least in the context of the previously proposed hypothesis, where except for fresh souls, other creatures are coeval.

§6. Fifth: If the state of the lesser good, like that of humans, is not owed to the divine good, it follows that it could not have produced the souls.

Indeed, the former is true. Therefore, the latter.

The connection of the major is proven. Because human good, of whatever intrinsic size, never, at any time, neglects the opportunity to do good, how much greater, therefore, for God, who is three times the best, against whom no impediment, not even animation, is possible. To the fifth argument, the same response: 1. *The consequence is negated. The reason is that the divine good is in everything, whether spiritual, material or for whatever other occasions might exist.*

I reply: In what, then, does it manifest itself? What particular manifestation is not possible? In God the power cannot be diminished, as it can be in the most simple act.

Second response: *The reason is nullified because even if the good of man always does good things, it is not always in a beneficial mode. In that way, God is, indeed, always beneficial to man, from which the same is put together, but not always in the same mode. And also, it is not always made as an impediment but relates to free will, which, nevertheless, has sacred causes.* I reply: The strength of the argument consists of the nature of the good from the least to the most because its goal is to receive the good. That which restricts its brilliance can only be considered analogous and indeterminate; the attributes of those remnants are analogous.

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§. 7. Sextò. Cujuscunque Dominium nunquam non fuit plenissimum, illi nunquam defuerunt, quancunque esse potuerunt unquam subditi.

Atqui Dominium DEI universale immutabile est, & nunquam non fuit plenissimum. Ergò nunquam quoque defuit ipsi, quancunque unquam esse potuerunt Animæ; imò Creaturæ.

Ad Argumentum hoc Sextum respondit idem : 1. *DEI Dominium universale est immutabile, & plenissimum in se quidem : sed creaturæ, quæ objectum illius sunt, non sunt propterea immutabiles & plenissimæ : sequeretur enim absurdum hoc, omnes Creaturas, quæ ab Orbe condito hætenus fuerunt, & adhuc futurae sunt, semper simul extitisse.* Regero. Nihil absurdi, si Creaturæ (quoad ejus fieri potuit per productorum naturam) ratione substantiæ dicantur simul extitisse : quamvis quoad accidentia variaverint, & variaturæ sint. Nihil enim sub sole novi, Eccles. 1. v. 9.

§. 8. Septimò. Si DEUS creaturis tam nobilibus non dedit durationem eandem cum duratione materiæ, sequitur, illum vel noluisse, vel non potuisse.

Sed illud Justitiæ, hoc omnipotentia ejus repugnat. Ergo dedit.

Ad Argumentum hoc septimum idem respondet. *Deus nemini quisquam debet. Rom. 11. v. 35. Quare neque injuriam ulli facit non dando ipsi durationem tantam vel tantam.*

Regero. Textum allegatum loqui de Rigoris usu versùs naturas lapsas : Jam verò sermonem esse de Benignitatis usu pro naturis constituendis : quæ aliundè judicari nequit, quàm è natura Boni latissimè extensi, nec rigore, vel impotentia ullatenus restricti.

§. 9. Octavò. Ex quacunque opinione facillimè solvi possunt difficultates illæ, quæ occurrunt circa negotia hominum : illa non tantum est verissima ; sed & utilissima.

Sed hæc de Præexistentia Animarum, est talis. Ergò, &c.

Minor probatur : Quia statuitur hac opinione : Animas hominum aliquando extitisse in alio quodam statu ; in quo variis modis atque gradibus deliquerint contra Creatorem suum : atque inde juxta justissimam illam Nemesis necesse esse, ut subeant varias Calamitates, aliosque atque alios fortunæ insultus, seu pœnam inflictam, ob varias Apostasiæ suæ enormitates. Ista clavi non saltem commodè recludi potest mysterium illud, quare multi tam averſi sint ab omni religione & virtute : cæterumque stupidi planè, & quasi invincibili quadam desidia corrupti circa talia ab ipsis incunabulis, adque omnia vitia ferè incorrigibiliter propensi : Sed & quare integræ Nationes tot seculis quasi sepultæ jacuerint ferissimæ barbariæ : multæque adhuc hodie in eadem detineantur. Quæ miranda rerum scena necessariò admodum obfuscaret divinæ Providentiæ vias, nisi iisdem aliquod ex ista Hypothesi accederet Lumen.

Ad hoc argumentum octavum idem Respondet. 1. *Ex Opinione Epicureorum, non dari Deum vel divinam providentiam, facile solvi possunt difficultates, quæ*

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occur-

§7. Sixth: He whose power is complete and never depleted is unique.

The power of the universal immutable God is complete, and has never been depleted, no matter how many souls or creatures He has produced.

In response to the sixth argument: *1. God's universal power is immutable, and complete in itself; but creatures, which are the object of that power, are not themselves immutable and complete. What follows from this indeed is absurd, that all creatures, for as long as the globe has been in existence and will be in the future, will always be simultaneously in existence.* I respond: This is not at all absurd if there is substantial reason for saying that the creatures, which were produced naturally, are said to exist simultaneously, even though their accidents have varied and do vary. Ecclesiastes 1:9: "Nothing is new under the sun."

§8. Seventh: If God did not give to the noble creatures the same degree of duration that He gave matter, it follows either that He did not want to or that He was not able. However, this is repugnant to His fairness and omnipotence. Therefore, He gave it.

The same response applies to the seventh objection: *God does not have to do anything* (Romans 11:35). *Therefore, it is not at all unjust if He did not give the same duration to everything.*

I reply: The text allegedly speaks of rigor used in the fall of nature. Now, the sermon about the beneficence used for the establishment of nature is true, that some things, when viewed from a different perspective, may not be considered just, but when viewed as having been brought forward from good nature, it is not rigid or restricted by any impotence.

§9. Eighth: The opinion that helps resolve these difficulties—which occur in the context of human affairs—is not only the most true, but also the most useful.

This of the preexistence of souls is of such kind. Therefore, etc.

The minor is proven, being established by the following opinion: Human souls in other respects existed in another particular state, of which there are various modes, including delinquent grades against the Creator. For those, retribution is necessary for justice; they must submit to various calamities. In order to prevent other fates from triumphing, penalties according to the enormity of the various revolts are inflicted. With this key, at least, it is possible to reveal the mystery of why so many turn away from all religion and virtue, others are completely stupid, and some invincibly apathetic about the corruption that surrounds them like swaddling clothes, until all life has a propensity towards incorrigibility. This is why entire nations throughout the ages were thrown into tombs by the most ferocious barbarism. Many of them are still kept there today. What an astonishing thing it is to make public the ways of divine providence that would have necessarily been obscured, if this hypothesis had not repaired the light!

Response to this eighth objection: *1. It is easy to resolve the difficulties raised by the opinion of the Epicurians, who did not ascribe to God's divine providence. They*

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occurrunt circa inæqualia fata piorum & impiorum: Ergo nè ea opinio est verissima & utilissima &c. Regero. Hypothesin præexistentiæ nihil in se continere, quod Deo quomodocunque derogat: adeoque contumeliosum est, eandem atheismo æquiparare. Adde quod falsum sit Antecedens.

Respondet 2. *Causas diversæ sortis in corporibus subeunda non tenemur omnes speciatim reddere, nec possumus; quia Deus eas nobis non revelavit.* Rom. II. 33. *Quare non licet* &c. Regero. Sed & Assaph abibat in sanctuarium Dei Ps. 73. 17. Et Deus certas habet methodos revelandi quædam servis suis, de quibus multiparum sunt tollitici. Et pergit:

Est peccatum originale fons & origo omnis mali, unde diversi rivi emanant, qui modo hos, modo alios fructus peccatorum actualium & suppliciorum progerminant. Regero. Quodcunque est fons unde rivi emanant & origo unde fructus progerminant, illud est causa quædam realis & proxima atque individualis: non verò imaginarium quid & potentiale. Unde sequitur peccatum tale commissum esse à singulis, & non ab uno quodam, propter quem imputetur cæteris: quod hypothesin nostram confirmat. Dices: Intelligi naturæ corruptionem. Regero. Hanc pœnam potius dicendam, quàm peccatum: & generalem esse & æqualem: unde nulla prodiret inæqualitas fortis. Porro inquit:

Sinit Deus unum subire sortem, quam & alter meruit Luc. 13. v. 3. 4. *Et dum hunc non punit, sicut illum; ostendit, quam longanimus ipse sit.* Regero. In loco allegato latere vaticinium de subversione urbis & jugulatione civium ejus per Romanos; unde nihil pro Authore. Cæterum Deus etiam merito Longanimitatis suæ personas non accipit: nec rationibus caret dum judicat, vel parcit.

Respondet 3. *Nec absurdum nobis est dicere: peccatum originale suos habere in aliis intensiores, in aliis remissiores gradus: Intensiores præcipuè in liberis parentum mulierum induratum: quorum digitus intenditur* Ez. 16. v. 2. c. 19. v. 2. f. *Matth. 3. v. 7. Luc. 3. v. 7. Quo posito mirum non est, & sortem variare.* Regero. Actus unus & singularis, qualis fuit lapsus Adam, considerati ut individuum non potest habere gradus varios uno & eodem tempore. Si ergo peccatum originale habet gradus diversos in diversis, sequitur gradus hos non provenire ab uno subjecto. Et hoc est, quod volumus: plura nimirum Animarum subjecta in Adamo secundum diversos gradus delituisse. Dicta autem allegata, quæ respiciunt ad malorum parentum malos liberos, ad peccatum originale (ne tropicum illud quidem, quod pœna primi dicendum) detorqueri nequeunt; imo imitationem potius liberorum, quàm generationem illorum innuunt; Cum dici nequeat, pravitatem parentum moralem esse hæreditariam: nulla enim est ratio, quare id non sit perpetuum. Si autem perpetuum, unde nobis tot exempla filiorum proborum à Patribus pessimis progenitorum? Hæreditas autem inclinationum pravarum ab Ideis in spiritu Parentum latentibus, transmissis cum spiritu seminali, Peccatum originale nullo modo dici potest. Imò nec hinc fortis varietas, quippe quæ etiam cum ipsa nativitate se prodit.

§. 10. Nono,

arise from the difference between pious and impious fates: Therefore, this opinion is not true and useful. I reply: The hypothesis of preexistence does not contain anything that derogates God in any way. Therefore, it is outrageous to compare it to atheism. Most of all, the antecedent is false.

Second response. 2. *It is not possible to render an account for all of the different kinds of causes that support the body because God did not reveal them to us.* See Romans 11:33: "How unsearchable are his judgments, etc." I reply with Psalms 73:17: "until I went into the sanctuary of God." God certainly must have far more methods of revelation which serve Him, than those that are used. To continue:

Original sin is the font and origin of all evils, from which diverse streams emanated; in this way, the fruits of other actual and punished sins were germinated. I reply: The font from which rivers emanated and the origin from which fruit germinated are the real and proximate causes of individuals, not imaginary and potential truths. From this, it follows that whatever kinds of sins are committed, each is singular, and does not derive from one which is then blamed for the others. This confirms our hypothesis. You say: Understand the nature of corruption. I reply: Regardless of the sin, the punishment is general and equal; it does not produce inequalities. To seek further:

God permitted one to submit to the destiny that another deserved (Luke 13:3–4). Yet, He has not punished that one, making clear His forbearance. I reply: That passage treats the prophecy about the subversion and destruction of the city by the Romans. That has no authority here. For the rest, God does not welcome having His forbearance measured by anyone. He has His reasons for judgment and pardon.

Third objection. *Also, it is absurd for us to say: Original sin is more intense in some, and less in others: The intensity is precipitated in children of parents who are hardened to wickedness. For what purpose is this intended? (Ezekiel 16:2, 19:2ff.; Matthew 3:7; Luke 3:7). This position is not extraordinary; there are various sorts.* I reply: One singular act, such as the fall of Adam, is considered individual and cannot have various gradations at a single time. If, therefore, original sin has different grades, it follows that the grades cannot derive from one subject. And this is why we maintain that, indeed, concealed within the Second Adam were many souls of diverse grades. The passages cited above, which attribute the evil children of evil parents to original sin (which is a trope that should be called original pain), turns aside nothing. Indeed, children act by imitation of what is signaled by those generations. It is impossible to say if the parents' moral depravity is hereditary. None of this, indeed, is reasonable, for which reason it cannot be perpetuated. If, however, it is perpetuated, what about the many examples of good sons born to the worst fathers? Heredity, indeed, is the evil inclination that lies latent in the parents' spirit, transmitted with the seminal spirit. Original Sin cannot be spoken of in that way. Indeed, it is not of that type produced by birth.

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§. 10. Nonò, Cuicumque opinioni nulla facultatum nostrarum contradicit, illa pro indubitato vera est habenda;

Hæc de præexistentia animarum talis est. Ergo &c.

Ad Arg. hoc IX. Respondit 1. *Facultates nostra non sunt iudex controversiarum: vel opinionum diversarum: sed principia sive natura sive scriptura.* Regero. Facultates humanæ, id est, sensus, ratio, intellectus sunt Iudex controversiarum, actus principia sunt Iudex, normâ. Jam opinioni de traducere animarum contradicit ratio; quia anima nullo modo concipi potest esse materialis, vel propagari modo materiali. Traducis autem (spiritualis non datur idea: Nisi admittatur hypothesis Cabbalistica, de pluralitate Animarum in uno subjecto latentium & ex uno stipite disseminandarum, quæ Præexistentiam non evertit. Opinioni autem de Præexistentia nulla contradicit facultas: id est hæc sensus, nec ratio, nec intellectus; Imò nulum contradicit principium nature nec scripturæ.

Respondet 2. *Scriptura autem adeoque & facultas intellectus scripturâ illuminati, contradicit opinioni ex revelatione pendenti si illa in sacris literis, sicut hæc, fundamentum non habeat.* Jesh. 8. Regero. Opinio hæc merè Philosophica est, ut supra dictum: Secundò, nullus est scripturæ locus, qui dicat: Animæ non præexistunt. Loca autem controversa non possunt dici contradicentia. Præsertim cum ab iis, à quibus Philosophia hæc ad nos traducta ex Hebræis scilicet; pro Præexistentia explicentur. Pergit autem:

Contradicit etiam intellectus, ratione persuasus sententia, qua statuit, animam corpori præexistisse. Est enim anima cum in finem natura ordinata, ut cum corpore constituat hominem. Contrarium si supponit Dissertatio, petit principium. Regero. Si anima saltem cum carnali corpore constituit hominem, sequitur nos non esse homines in vita æterna. Ille autem qui thesin format, ex omni antiquitate Philosophiæ tam Græcæ, quam Barbaricæ, non petit principium: sed neoterici illi potius, qui nec antiquitatem nec expressam Scripturæ Literam, nec rationem nisi materiale sequuntur Duce.

§. 11. Decimò. Quæcunque opinio sola sine omni difficultate explicat naturam peccati originalis, illa cæteris est præferenda.

Hæc est talis. Ergo &c.

Minor probatur: Quia juxta hanc hypothesin quilibet ipse statuitur auctor peccati sui primordialis, nec opus est ut recurramus ad peccatum pœnamque Adami, ubi cerè Labyrinthus difficultatum: Hic enim non disquiritur de secrete illo atque imperferutabili modo, quo illud peccatum in nos devolvatur: nec periclitatur justitia divina, quasi immaculatos spiritus corporibus immundis incluserit, nullâ eorum culpâ; quippe qui cum delicto Adami nihil omninò habuerint commercii; & quæ sunt reliqua communis sententiæ incommoda.

Ad Arg. X. Resp. 1. *Nobis non licet fingere modos solvendi difficultates, sed ad Scripturam in mysteriis nempe fidei, recurramus, & videamus, quos solvendi modos ipsa*

§10. Ninth: Any opinion that does not contradict our faculties must undoubtedly be true.

That of the preexistence of souls is of such a kind. Therefore etc.

To the ninth objection, I respond: 1. *Our faculties are not indices of controversy, whether of diverse opinions, or of natural or scriptural principles.* I add: Human faculties, that is, sense, reason and intellect, are judges of immediate controversies; principles are the judges of the norm. Now, the opinions about the translation of souls contradict reason because the soul cannot be conceived to be material, or propagated in a material mode. Spiritual translation cannot be a given idea, unless the kabbalistic hypothesis of the plurality of souls latent in one subject and descended from one place can be admitted. This does not subvert the concept of preexistence. Opinions about preexistence do not contradict the faculties—not sense, reason or intellect. Indeed, none of this contradicts the principles of nature or of Scripture.

Second response: *Scripture, on the other hand, to the point that it illuminates the intellectual faculties, could be contradicted by opinions dependent on revelation, if it, like this, has no foundation in the sacred literature* (Isaiah 8). I reply: This opinion is purely philosophical, as said above. Second, there is no place in Scripture that says the souls are not preexistent. Other places only give rise to contradictions, particularly like this, from those whose philosophy we incorporated into our tradition, especially the Hebrews, where preexistence is explained. To continue, on the other hand:

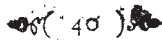
This is contradicted by the intellect. Reason is persuaded by the opinion that states, the soul existed before the body. The soul, indeed, is, in the end, controlled by nature, because man is constituted by the body. The opposite obtains if the discussion accepts the minor premise. I reply: If the human is constituted by the union of the soul with the corporeal body, then we cannot be humans in the eternal life. This, indeed, is the thesis formed from all ancient philosophy; not even the Greeks or Barbarians undermined its foundation. Only the moderns follow neither the ancients nor the expressions of scriptural literature, but only go where reason leads them.

§11. Tenth: The opinion that itself can completely explain the difficulties of our original sinful nature, that is the one to be preferred.

This one does. Therefore etc.

The minor is proven because, according to our hypothesis, regardless of the identified author of the original sin, we are not obligated to return to the sin and punishment of Adam, which would take us to a labyrinth of difficulties. This, indeed, cannot be described by those secrets about the inscrutable method by which those sins devolved to us, nor can it be proven by divine justice, because some pure spirits were enclosed in impure bodies or a guilty heart. Indeed, nothing was entirely communicated with the fault of Adam; rather, these troublesome sensations were communicated by the relics.

To the tenth objection, I respond: 1. *We are not permitted to solve difficulties with limited minds, but should return to Scriptures about the mysteries of faith, and see which, given our limited minds,*



ipsa nobis suppeditat. Regero. Opiniones Philosophicæ sub normam scripturæ non reducendæ sunt, nisi hac expressè contradicat. Hic autem mos inolevit quam plurimis Theologorum, ut suo dominio subjici velint, quicquid opinabile est.

Respondet 2. *Quemlibet esse autorem sui peccati, sicut Adamus & Eva fuerunt, in 5. literis nullum fundamentum habet.* Regero. Contrarium evincunt loca infra allegata. Pergit. *Multo minus in natura.* Regero. Et hæc tamen dicitur cum Ezechiel. 18. 19. ff. filium non debere portare iniquitatem Patris: sed animam peccantem ipsam mori debere. Pergit. *In scriptura autem habetur, Adamum & Evam esse fontem totius generis humani. Act. 17. vers. 26.* Regero. Distinguendo inter statum inhabitationis terrenæ; & inter statum substantiæ per se sumtæ, de quo ibidem vs. 28. 29. De illo loquitur Paulus, non de hoc. Pergit. *Et peccasse nos in ipsis Rom. 5. 12.* Regero. Nisi non enti tribui velint actus reales, locum hunc Traducianis non patrocinari: sed quia in omnes homines dicitur transisse mors, eo ipso, quod omnes peccarunt: sic enim Syrus: כהי רכלהקחטן. Hinc pater omnes ibidem realiter adfuisse. Pergit. *Quare non periclitatur iustitiâ divina, si statuamus, pœnas infligi etiam iis, qui non quidem ad similitudinem Adami peccarunt: peccarunt tamen nempe in principio seminali, &c.* Regero. Peccare in Principio seminali est peccare in potentia: sicut dici posset, Traducianos errasse in Hieronymo, vel aliis opinionis suæ autoribus. Hoc autem proprie est, non errasse, non peccasse. Nisi sublata spiritus natura omnia jubeamus esse materialia: sicut cum fructus pharmaco dicitur infici, cum arbor inficitur; vel rosa colorari, cum frutex colore imbuatur; quæ sanè proxime est ad Atheismum via.

§. 12. Undecimò. Quæcunque opinio sola sine omni difficultate explicat ea, quæ circa varias mentium humanarum inclinationes occurrunt, ea cæteris est antefacienda.

Atqui hæc de præexistentia est talis. Ergo &c.

Minor probatur hoc modo: Internæ complexiones hominum tam sunt variæ, quam constitutiones eorum externæ; mentiumque crasæ tam diversæ quam corporum, adeo ut, sicut dantur ἡ δὲ οὐκ ἐκ τῆς αὐτῆς οὐσίας, sive temperamenta radicalia in partibus ipsorum corporis, ita, quæque Mentales, seu Animariæ, (ut sic dicam,) inveniuntur propensiones; cognitæ animabus ipsis, atque quibus quasi sigillatæ & imprægnatæ in hunc mundum veniunt. Facillime enim observari potest, quosdam ad has vel illas opiniones quam maxime esse pronos, adeo ut primo quasi intuitu iisdem assentiantur, firmiterque postmodum inhæreant; cum tamen contra, alii æque eruditi, nec minoris acuminis atque judicii admodum circa illas hæsiteant, quamvis æque clarè propositas, parique evidentia confirmatas; adeo ut sæpè nullo modo illas approbare queant, imò potius quam pertinacissimè reclament, ut hæc ipsa illarum aversatio videatur insita atque innata esse ipsimet eorum naturæ. Unde jam oritur intellectualis hæc cum quibusdam dogmatibus congruitas, cumque aliis anticipatiâ & impossibilitas? nisi præextiterunt animæ, atque ita in hunc statum descen-

are provided to us. I reply: Philosophical opinions should not be referred to the norm of Scripture, unless they are expressly contradicted. This, truly, is the inclination of most theologians, and they themselves submit whatever is susceptible to various opinions.

Second objection: *How is one liberated from the fundamental assertion in scriptural literature that the authors of that sin were Adam and Eve?* I reply: The passages below convince of the contrary. I continue: *There is much less in nature.* I reply: Nevertheless, Ezekiel 18:19ff. says that the son must not bear the iniquity of the father. That sinful soul itself must die. I continue: *Scripture, indeed, says that Adam and Eve are the complete font of the human species* (Acts 17:26). I reply: Distinguish between the state of terrestrial habitation, and the state of being of the substance itself, about which Acts 17:28–29. Paul spoke about this. I continue: *It is our nature to sin* (Romans 5:12). I reply: Unless what is attributed to non-entities veils real acts, these passages do not argue against the transfer, but that which in all humans is said to cross over to death, the movement itself being characteristic of all sinners. It is the same in Syriac. Here lies open all that reality has moved towards. I proceed: *Why is there no test for divine justice? If our status is to have pains inflicted upon us, why not sin like Adam? Sinning, indeed, is in the seminal principle,* etc. I reply: In the seminal principle, this is the potentiality of sin, just as it is possible to speak of translations straying in Jerome, or other opinions of those authors. It is truly proper not to have strayed, not to have sinned, unless we command all of the elevated natural spirit to be material, just as the fruit of the sorcerer is said to be corrupted from a corrupted tree, or the color of a rose saturated with the bush's color. This reasoning approaches atheism.

§12. Eleventh: The opinion that alone resolves all of the difficulties associated with the various mental human inclinations must be preferred above the others.

Preexistence is of such kind. Therefore, etc.

The minor is proved in this way: The internal complexions of humans truly vary as much as their external components; and mental troubles are also as diverse as the physical. It is like idiosyncrasies, or the roots of temperament in parts of the same body, whether mental or spiritual (which is really the same), the propensity towards invention or cognition of the same souls, as if they were small images that became impregnated in this world. It is easily observed that some, who are most prone to those opinions, to the point that they assent to the first intuition, firmly hold on to it still. In contrast, others, equally erudite and with as much mental acumen, completely hesitate about that judgment. Although the proposition is clear in itself, and apparently confirmed by evidence, how often is proof not sought by that method? Indeed, it is possible that those who cry out against it most vociferously are the same ones who are averse to seeing and who deny what is innate in their own nature. It is from this that perceptions consistent with these antipathetic and irregular doctrines arise. Does anything about the preexistence of souls, which descended in this fashion



derunt, præoccupatæ certo quodam ad hæc vel illa Principia affectu, insitoque ad alia odio?

Idem observari potest circa ea, ad quæ multi inclinant, admodum propensi ad certa quædam exercitia, operationesque peculiates, de quibus determinationibus ad multa specialia singulariter tendentibus congrua nulla dari potest ratio, nisi quod animæ eorum in alio prius comparuerint theatro, antequam in hoc descenderent, ubi addictæ fuerint certæ cuidam actionum speciei, huic ipsi quam hic affectare deprehenduntur, admodum analogæ; quâ si delectatæ fuerint vehementius, diuque exercitatæ habitum acquisierint; probabile est, illas semper certas quasdam de iis in se retinere reliquias, & quasi stricturas atque fragmenta, cumque ratio illarum cæteræque facultates, maturuerint, quis neget illas de novo excutiri posse ad has iterum eligendas, de novo amandas, & postliminio quasi in usum revocandas.

Ad Arg. hoc XI. Resp. Idem. *Inclinationes non referendas ad statum quemdam priorem, nisi statueret velimus, in cælo, ubi anima præexistisse finguntur, proflare tanquam in Theatro, qui philosophentur, alios qui sutrinam vel textrinam exercent; alios qui arma trahunt; alios aliud vitæ genus sectantes: ad hæc n. & similia hominum inclinationes feruntur.* &c. Regero. Hic respondebitis vos Hebræi, theatrum sc. illud in quo comparuerint animæ, non saltem esse originarium in cælo, sed & succedaneum, in terra: cui innititur tota vestra hypothesis de revolutionibus. Pergit. *DEUS qui in productionem hominis influit, imprimit ipsi etiam inclinationem hanc vel illam* &c. Regero. Ad causam primam saltem recurrendum esse, cum non dantur mediæ. Et si hæc de indifferentibus concedantur, quid dicendum de pravis ut sunt inclinationes ad bella, fraudes, atheismum, &c.

§. 13. Duodecimo. Quæcunque opinio fluat ex ipsa durationis natura, illa est vera. Hæc &c. Ergo &c.

Minor probatur, quia quicquid capax est indefinitæ durationis à parte post; illud etiam est capax durationis indefinitæ à parte ante, per suam naturam, quæ in se nihil continet, quod anteriori huic durationi repugnet, in quantum sc. Natura producti id admittit. Talis autem est anima. Ergo.

Ad Arg. hoc XII. Idem respondet: *Non est questio, cuius durationis anima sit capax; sed cuius sit particeps reddita.* Regero. In affectionibus ex ipsa essentia fluentibus capacitatem esse argumentum actus ipsius, quod vel sit, vel fuerit vel futurus sit. Capacitas enim intelligitur ex parte nostri, ut sensus sit: in quo concipi potest citra repugnantiam, hoc vel illud, in illo fuit, est, vel erit. Sic in anima est capacitas ad ubi definitivum; ergo aliquando erit in eo. Sic in Satana est capacitas iustitiæ. E. aliquando fuit iustus.

§. 14. Sequuntur Argumenta ab autoritate scripturæ deprompta: eaque vel ad probandam præexistentiam omnium animarum, vel solius animæ Messie, illa autem sunt seqq.

and aspire to a certain preoccupation about this particular principle, introduce that odium to others?

The same observation can be made about the inclination of many towards certain peculiar actions—many odd propensities and unusual tendencies—about which no one is able to give an acceptable explanation, unless it is that those souls had a prior existence in a different arena where, before descending into this one, they became addicted to a certain species of action that they are caught engaging in. What if the delights had become powerful, and had been exercised daily until a habit was acquired? It is probable that some remnants of the habit would always be retained, just like something broken off by fragmentation. This is an explanation for why those other faculties strengthened and subverted the possibility for those who were given a second chance, but were sent away again, to return home as if being recalled.

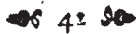
Against the eleventh the response is the same: *Inclinations do not refer to previous states, unless an actual state in heaven, where the souls preexisted in form, standing before that arena, where some who were philosophers, others shoemakers or weavers, work; others bear arms or pursue other ways of life: these and similar human inclinations. etc.* I reply: The Hebrews respond that the arena in which the souls became compatriots did not originate in heaven, but on earth. Your hypothesis of revolution is supported completely by this. I continue: *God, who through the process of emanation created man, imprinted the potential inclination that was actualized, etc.* I reply: The first cause, at least, should be preferred, when a middle one is not offered. And if this about indifference is conceded, then what can be said of depravity and the inclinations towards war, fraud, atheism, etc.?

§13. Twelfth: Whichever opinion proceeds from one that is eternally true, that one is true. This one does, etc. Therefore, etc.

The minor is proven: Anything capable of a posterior existence of an indefinite duration is equally capable of an anterior existence of an indefinite duration through its own nature, if in itself it contains nothing that would have been incompatible with this duration, regardless of its expanse. It would permit access to the products of nature. Of such kind is the soul. Therefore.

The response against the twelfth objection: *It is not a question of what duration the soul is capable of, but of the condition it is restored to.* I reply: In its state of essential fluidity, it has the capacity to be the subject of the same action, whether in the present, past, or future. We can certainly perceive the capacity through the senses that see one side as being repugnant or another as what was, is or will be. In the soul, this is the capacity to be anywhere definitively. Therefore, it could have gone at any time. In Satan, this is the capacity of justice to be justice at any time.

§14. Here is produced a series of arguments from the authority of Scripture, which can prove the preexistence of all souls, especially the soul of the Messiah, from which the others follow:



I. Deuter. 29. 15. Nec vobis solis hoc fœdus ferio & execrationes istas, sed cunctis præsentibus coram Domino DEO nostro, & qui non hîc nobiscum hodie, unde argumentantur Vestrates:

Cum quibus DEUS fœdus ferit, illi non sunt plane non entia, quia fœdus requirit duo relata realia.

Atqui Deus ferit fœdus cum Israëlitis, qui nondum nati fuerunt;

E. qui nondum nati fuerunt, non fuerunt plane non entia, & per consequens animæ eorum, vel delituerunt in animabus parentum, quod juxta præsuppositum Seminarii & traducis materialis absurdum esse, superius probatum: vel jam tum præextiterunt.

§. 15. II. Ies. 57. 19. Non enim in sempiternum litigabo, neque usque ad finem irascar, quia spiritus à facie mea operiet, & animas ego feci. Unde argumentum vestratium:

Si DEUS ipse testatur, se pro posteritate, cum qua non sit litigaturus, fecisse animas, utique animæ illæ, antequam veniret tempus illud, quo spiritus homines debeat operire, jam præextiterunt:

Sed verum est prius, ex textu, E. & posterius.

§. 16. III. Ierem. 1. 5. Priusquam te formarem in utero, novite, vel potius, indidi tibi scientiam, & antequam exires de vulva sanctificavi te; unde sic à vestratibus infertur.

Quemcunque DEUS ita novit, ut scientiam indat ipsi & eum sanctificet & constituat prophetam, illum oportet existere.

Atqui cuidam Deus ista tribuit antequam formaretur in utero, E. quidam antequam formaretur in utero existit; & si quidam, quid obstat quin omnes? quia duratio spiritibus creatis omnibus est eadem.

§. 17. IV. Ecclesiast. 4. 2. 3. Et laudavi magis mortuos quam viventes, & felicitem utroque judicavi, qui necdum natus est, nec vidit mala quæ sub sole fiunt, unde argumentum: confer Matth. 26. 24.

Cui competit vel minima species felicitatis, de illo non potest negari existentia: Atqui non nato tale quid tribuitur, Ergo &c.

§. 18. V. Job. 38. 21. Scis, quia tunc natus eras, & numerus dierum tuorum magnus. Vel Interrogativè: sciebasne quod tunc nasciturus esses, & numerum dierum tuorum multorum?

Ex utroque sensu fluit Præexistentia animæ Jobi; quippe qui statuitur præsens ipsis rerum initiis.

§. 19. VI. Sap. 8. v. 19. Puer autem eram ingeniosus, & sortitus sum animam bonam, & magis bonus existens, veni in corpus immaculatum. Unde: Qui venit in corpus jam bonus existens, illius certè anima non cum corpore incipit.

§. 20. VII. Joh. 9. 2. Interrogaverunt Jesum discipuli ejus: Rabbi quis peccavit, hic aut parentes ejus, ut cæcus nasceretur? Respondit Jesus: Neque hic peccavit, neque parentes ejus, sed ut &c. unde argumentum: Quam-

I. Deuteronomy 29:14–15: “It is not with you alone that I am making this sworn covenant, but with whoever is standing here with us today before the Lord our God, and with whoever is not here with us today.”

With this, God made a federation with undifferentiated entities, despite a federation’s requiring two real things.

Well, God made a federation with the Israelites who at that time had not yet been born. Even though they were not yet born, they were still not undifferentiated entities. Consequently, their souls were either destroyed in the souls of their parents, which like the presupposition about seeds and material translation, is absurd, as already proven; or else, they indeed preexisted.

§15. II. Isaiah 57:16: “For I will not contend forever, nor will I always be angry; for the spirit would grow faint before me, and the breath of life that I made.”^{xxxv}

To extend your argument: If God Himself testifies for a posterity with which He has no tie, that He created souls of the sort that existed before time, those spirits of men must have been engaged and already preexisted.

Indeed, the former is true, according to the text; therefore, the latter.

§16. III. Jeremiah 1:5: “Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations.”

This can be interpreted as follows: Whoever God in this fashion revives, knowingly introduces Himself to, sanctifies and makes a prophet, that one must exist.

The one to whom God attributed this before his formation in the womb, that one existed before his existence in the womb. And if this is true for him, then why is it not true for all, the duration of all created spirits being the same?

§17. IV. Ecclesiastes 4:2–3: “And I thought the dead who are already dead more fortunate than the living who are still alive. But better than both is he who has not yet been and has not seen the evil deeds that are done under the sun”; compare Matthew 26:24.

That is felicitous, agreeing even with the least species; from this, it is not possible to deny existence. And so it is not by birth of such kind that this is attributed. Therefore, etc.

§18. V. Job. 38:21: “You know, for you were born then, and the number of your days is great!”

Well, interrogatively: Do know when your birth will be, and what the number of your days will be? The preexistence of Job’s soul can be inferred from this sentence, for his presence from the beginning of things is established here.

§19. VI. Wisdom of Solomon 8:19: “As a child I was by nature well endowed, and a good soul fell to my lot; or rather, being good, I entered an undefiled body.”

From this: Whoever now comes in the body has good existence; it certainly must have begun as a soul and not body.

§20. VII. John 9:2–3: “And his disciples asked him, ‘Rabbi, who sinned, this man or his parents, that he was born blind?’ Jesus answered, ‘It was not that this man sinned, or his parents.’”

43 30

Quamcunque opinionem datâ commodissima occasione Christus non refutavit, nec pro erronea redarguit, in illa nihil est veneni, neque periculi vel erroris.

Atqui hæc de præexistentia talis est. Ergo &c.

§. 21. VIII. Quicumq; in scriptura dicuntur perdit, illi aliquando fuerunt non perdit; omne enim quod perditum dicitur, præsupponit, quod aliquando fuerit in potestate ejus, qui postea perdidit; quod enim in potestate nunquam fuit, non potest dici esse perditum.

Atqui omnes homines in scriptura dicuntur perdit.

E. omnes aliquando fuerunt non perdit, adeoque in potestate supremi Domini. Minor probatur Psal. 119, 26. Jer. 50, 6. Ez. 34, 16. Luc. 15, 6. 9, 24. Cap. 19, 10. Matth. 15, 24. Matth. 18, 11.

§. 22. IX. Quicumque dicuntur ovium more errare, & dispersi esse, illi præsupponuntur fuisse in grege:

Atqui homines in scriptura dicuntur errare sicut oves & dispersi esse à grege, 1. Petri 2, 25. Joh. 11, 53.

Ergo fuerunt in grege; & per consequens præextiterunt.

§. 23. X. Quicumque in terrâ sunt peregrini & extranei, illi alibi quam in terra sunt exorti, & alibi habent patriam.

Atqui homines in terra dicuntur in sacris peregrini. Er. &c.

Minor probatur ex Ps. 39, 14. 1. Pet. 2, 11. Hebr. 11, 13. Ps. 119, 19.

§. 24. XI. Si Deus creavit omnia simul; etiam animas creavit simul:

Atqui verum est prius, ex Ecclesiastic. 18, 1. Ergo &c. unde & Pater spirituum dicitur Heb. 12, 9.

§. 25. XII. Quicumque dicuntur in sacris in peccatis mortui, illi præsupponuntur aliquando fuisse vivi, quia omnis privatio præsupponit habitum.

Atqui qui &c. Eph. 2, 1, 5. E. &c. Non fuerunt autem tales unquam in hoc corpore. E. ante.

§. 26. Jam Argumentum ex sacris de Anima Messæ proferam:

Si Christi Anima præextitit, omnium animæ præexistunt.

Atqui verum est prius, prout ex sacris jam docebitur. E. &c.

Ad Argumentum hoc idem Respondet: *Hinc sequeretur: E. animabus omnibus competit apparuisse Patriarchis, collocatum esse cum Mose, Israelitas liberasse &c.* Regero. Distinguendo inter id quod Christo competit ratione essentæ, & quod ipsi competit ratione officii; de illo autem loquitur argumentum, non de hoc genere.

Major probatur, quia præter peccatum Christus in omnibus nobis similis est; & omnium animarum ratione durationis eadem est ratio.

Minor probatur.

1. Quia jam Patriarchis sæpius apparuit, cum Mose sæpe conversatus est, Israelitas ex Ægypto liberavit, in deserto comitatus est, inque Cananæam introduxit &c. teste præter loca V. T. infinita Paulo, 1. Cor. 10, 4. & Joh. 1, 11. Ad probationem subsumti

From this argument, it follows that whatever given opinion accommodates the occasion of Christ cannot be disproved or refuted by error; it can contain nothing that is poison, dangerous or erroneous.

Preexistence is of such kind. Therefore, etc.

§21. VIII. Whoever in Scripture is said to be lost must, for a time, not have been lost; of all of those of whom it is said that they are lost, the presupposition is that all of them must have been in the state of potentiality that precedes loss; because truly, if they had not been in the state of potentiality, then it could not be said that they lost it.

This can be said about all men who in Scripture are said to be lost.

Therefore, all of those at some time were not lost, and were in the potentiality of the supreme God.

The minor is proven: Psalms 119:26; Jeremiah 50:6; Exodus 34:16; Luke 15:6, 9, 24, 19:10; Matthew 15:24, 18:11.

§22. IX. Whoever says sheep are foolish to stray and be dispersed presupposes that they were once in a herd.

Similarly, men in Scripture are said to stray just like sheep and be dispersed from herds (1 Peter 2:5; John 11:53).

Therefore, they were in a herd; and consequently, they preexisted.

§23. X. Whoever on earth travels in foreign countries must previously have gone from his land, and previously had a homeland.

Those men in the land are said to be in holy travel. Therefore, etc.

The minor is proven by Psalms 39:14; 1 Peter 2:11; Hebrews 11:13; Psalms 119:19.

§24. XI. If God created everything at the same time, the souls must have been created at the same time, as well.

The prior is true from Ecclesiastes 18:1. Therefore, etc., about which is said of the spiritual Father in Hebrews 12:9.

§25. XII. Whoever mentions mortal sin in sacred literature presupposes a time of life, because all privation presupposes possession.

About which see Ephesians 2:1, 5. Therefore, they could not have been, on the other hand, in that way forever in that body. Therefore, they existed before.

§26. Now to the objection that is proffered about the sacredness of the Messiah's soul: If Christ's soul preexisted, then all souls preexisted.

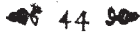
The minor is true in this, just as we learn from Scripture. Therefore, etc.

The response to the objection: *Hence, it follows. Therefore, all souls came together in the appearance of the Patriarchs, were collected with Moses and liberated with the Israelites, etc.* I reply: Distinguish between that which Christ completes with essential rationality, and that which completes itself with dutiful rationality. From this, the argument can be said to be of a different type.

The major is proven because with the exception of sin, Christ resembles us in everything; and the same computation measures the duration of all souls.

The minor is proven.

1. Who already appeared often to the Patriarchs, spoke often with Moses, liberated the Israelites from Egypt, made a convoy for them in the desert, introduced them into Canaan, etc. Witness more in passages from the New Testament: Paul in 1 Corinthians 10:4; and John 1:11. To the proof near at hand:



1. Responder Idem. *Apparuit quidem Filius Dei Patribus, sed Deus &c. nimirum* 777
Gen. 18. 1. Ex. 3. 3. quæ loca de anisur N'essie dici nequeant. Petra quæ Israelitas seque-
batur erat Christus, sed ut Deus, quem tentarunt in itinere, & à quo prostrati sunt illi,
1. Cor. 10. 4. 5. Psal. 78. 19 seq.

Regero. Hinc sequi, quod Christus aliquando concipiendus sit sub una natura; quia in Vet. T. pars altera unionis ejus singularissimæ nondum existeret. Suppositâ autem Præexistentia animæ ejus, nil absurdi est, si totum illud unitum intelligatur per Tetragrammaton, sicut Jer. 23. 6.

2. Quia ipse testatur, se claritatem habuisse priusquam mundus fieret apud Patrem. Joh. 17. 5. hæc autem non est claritas divinitatis, quia illa per suam naturam est immutabilis; E. animæ tum jam præexistentis.

Ad prob. hanc 2. Responder idem. *Est ea claritas divinitatis, quippe quæ fuit ante mundana. quam Christus petiit sibi dari secundum humanam naturam.* Regero. Si claritas divinitatis intelligeretur, dicendum fuisset; clarifica me illa claritate, quam habeo apud te: quia claritas divinitatis nunquam diminuta fuit, sicut claritas creaturalitatis ejus.

3. Porro ipse testatur: Exivi à Patre, & veni in mundum, iterum relinquo mundum & vado ad Patrem. Joh. 16. 28.

4. Joh. 3. 13. Nemo ascendit in cælum, nisi qui descendit de cælo, filius hominis. &c.

5. Johannes Baptista de ipso testatur, quod de sursum venerit. Joh. 3. 31.

6. Iterum Christus ipse Joh. 6. 32. Pater meus dat vobis, panem de cælo verum: panis enim Dei verus est, qui de cælo descendit, &c.

7. Ibidem v. 38. Ego descendi de cælo.

8. Misit me vivens Pater, &c. Hic est Panis qui de Cælo descendit. Joh. 6. v. 57. 58. Confer. v. 41. 51.

9. Secundus homo est Dominus ex cælo. 1. Cor. 15. v. 47.

10. Hoc sentite in vobis quod & in Christo Jesu, qui cum in forma Dei esset, non rapinam arbitratus est, esse æqualem Deo, sed semetipsum exinanivit, formam servi accipiens in similitudinem hominum factus, &c. sunt verba Pauli. Phil. 2. 5. seq.

Quæ omnia cum præcedentibus non possunt ullo modo intelligi de divina natura Christi, quæ nec variari, nec loco moveri potest propter divinam suam excellentiam & omnipræsentiam ipsi essentiali; & per consequens necessariò explicanda sunt de anima Christi quæ longè præexistit terreno suo corpori; unde certissimum argumentum necesse potest, præexistere & cæterorum hominum animas.

Ad probationes. 3. 4. Utrique ad 10. Respondet. *Intelligi ipsum Dei Filium, & de exitu, descensu, adventu θεογενῆ, quæ sit manifestatio illa de qua 1. Tim. 3. 16.* Regero. Hypothesin illam, per quam scriptura intelligi potest secundum literam, si Deo & Christo aliàs nil de roget, præferendam esse illi, quæ tropos in scripturam infert & allegorias. Hoc ipsum enim nimium quantum absterret infideles à conversione.

1. The same response: *God the Father indeed appeared to the Son, but God, etc. namely יהוה^{xxxvi} (Genesis 18:1; Exodus 3:3), in which locations the soul of the Messiah is unable to speak. The stone that followed the Israelites was Christ, but it was God who drew them an itinerary, and to whom they were prostrate (1 Corinthians 10:4–5; Psalms 78:19ff.).*

I reply: It follows that Christ at that time was conceived as having in one nature, that of the Old Testament; the other part of His singular nature did not yet exist. This, however, assumes the preexistence of that soul. This is not absurd if all of it is understood to be united by the Tetragrammaton (see Jeremiah 23:6).

2. According to the same testimony, the glory itself had been inhabited before the world was made by the Father (John 17:5). This, however, is not the divine light because by its own nature, it is immutable. Therefore, souls at that time already preexisted.

To the second objection, I respond: *Divine glory, indeed, existed before the world which Christ petitioned for, to give Himself a second nature, human.* I reply: If this can be interpreted as divine glory, then the glory that illuminates me, which I have as do you, cannot be diminished, just as the glory of creatures cannot be.

3. Further, the same testimony from John 16:28: “I came from the Father and have come into the world, and now I am leaving the world and going to the Father.”
4. John 3:13: “No one has ascended into heaven except he who descended from heaven, the Son of Man.”
5. About this, John the Baptist affirms that He came from on high (John 3:31).
6. Christ Himself affirms in John 6:32: “but my Father gives you the true bread from heaven.”
7. The same chapter, verse 38: “I have come down from heaven.”
8. John 6:57–58: “As the living Father sent me, . . . This is the bread that came down from heaven”; compare verses 41 and 51.
9. 1 Corinthians 15:47: “the second man is from heaven.”
10. Paul to the Philippians 2:5–7: “Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant, being born in the likeness of men.”

All of the preceding can only mean the divine nature of Christ, which does not vary and cannot be moved from its position because of its own excellent divinity and essential omnipresence. Consequently, it is necessary that the soul of Christ be explained as having preexisted long before the corporealization of His body. From this, it is possible to tie together certain arguments about the preexistence and cauterization of human souls.

For proofs of 3 and 4, and up to 10, I respond: *This must mean the Son of God Himself, and His going forth, descent and divine advent, by which He is manifested (1 Timothy 3:16).* I proceed: The hypothesis that derives from a literal interpretation of Scripture, but one in which neither God nor Christ is diminished, is to be preferred to one in which tropes and allegories are inserted. This, indeed, has frightened away a great number of infidels from conversion

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versione ad Christianismum, quod fictitios illos terminos tolerare nequeant. Locus autem 1. Tim. 3. 16. De Anima Messia loquitur cum divinitate unita: perfectum si textum intueamur Syriacum.

11. Heb. 1. 5. 6. Primogenitum Pater iterum introduxit in mundum, quod secundum humanitatem intelligendum ex 5. 9.

Ad probat. hanc 11. *Primogenitum esse Dei, Christo secundum divinam & humanam naturam competere potest.* Regeo. Nervum argumenti consistit in eo, quod iterum introductus dicatur: unde consequitur, illum jam ante introductum fuisse secundum humanitatem, juxta quam unitus est. 5. 9.

12. 1. Joh. 3. 5. 8. Qui autem apparet ille non demum incipit esse.

Ad probatur 12. Respondet. *Intelligi Deum, qui apparuerit, juxta 1. Tim. 3. 16.* Regeo. Sensem scripturæ sic non facilitari, cum infidelibus incomprehensibile sit, quomodo ille qui invisibilis est, apparuisse dicatur extra Prophetiam.

§. 27. Sequuntur argumenta ab autoritate humana, suo modo tamen sacra.

I. Primo producantur Apostoli Domini nostri nondum illuminati, qui huic opinioni fuerunt addicti & tamen non correcti à Domino ut patet (1.) ex eo, quod rogarent, de cælo nato. Joh. 9. 2. (2.) ex eo, quod dicerent, alios eum putare Johannem Baptistam, alios Eliam, alios Hierimiam, aut unum ex Prophetis. Matth. 16. 14. Quæ assertio sine fundamento Præexistentiæ subsistere non potuisset, nectamen à Domino correctæ est; prout, si quid erroris in ea, procul omni dubio à sanctissimo & benignissimo illo magistro factum fuisset. (3.) ex eo, quod cum Dominus diceret, se exivisse à Patre: illi statim dicerent. Ecce nunc palam loqueris & proverbium nullum dicis. Joh. 16. 29.

II. In scenam prodeat Clemens Alexandrinus, qui sæpe in scriptis suis hujus opinionis facit mentionem, nec unquam tamen illam redarguit ceu erroneam; sic enim ait Stromat. 1. Manifestum est Barbaros speciatim, honorasse Legislatores suos atque Magistros, Deos eisdem appellantes. Putant enim cum Platone, Animas quasdam bonas relicto loco suo supercælesti suscipere descensum in hunc tartarum, assumtisque corporibus participes fieri omnium, quæ in Generatione occurrunt miseriarum, & sollicitè curam agere generis humani, cui leges tradiderint & Philosophiam prædicaverint.

Deinde l. 3. cum adversus Marcionitas disputat, non pauca Loca ex Platone allegat, partim directè partim indirectè hanc opinionem includentia; ex quibus est illud; ex Phædone: Esse arcanum traditione ad nos delatum, quod nos homines in hac vita velut in carcere simus. Idem illud, (ubi Heraclitum simul & Pythagoram & Socratem cum Platone citat) Mors est si quid expergefæcti videm, si quid dormientes videmus somnus est. Maximè autem congruit, quod ex Philolao Pythagoræo citat. Testantur antiqui Theologi & vates, animam terreno huic corpori adjunctâ esse per modum pænæ, eamq; quamdiu in eodem est, sepultam esse. Et cōtra hæc nihil afferit.

Eodem libro quamvis admodum sese opponat Julio Cassiano, his tamen verbis

(f) 3

utitur;

to Christianity, those fictions placing limits on what can be tolerated. A passage in 1 Timothy 3:16, speaks of the soul of the Messiah united with divinity, especially if the Syriac text is consulted.

11. Hebrews 1:6: "And again, when he brings the firstborn into the world," which means He must have been given His human nature second (from verse 9).

To prove number 11: *The first born of God can be considered Christ, in whom the divine and human natures are able to come together.* I respond: The strength of the argument consists in this—that which was previously introduced was followed by humanity, with which it was united (verse 9).

12. 1 John 3:5, 8: This, on the other hand, seems to indicate that it was not begun there.

To prove 12, the response: *This could mean God, who appeared, according to 1 Timothy 3:16.* I respond. The sense of Scripture itself is not easy, infidels finding it difficult to comprehend how, according to the prophets, that which is invisible became apparent.

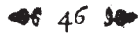
§27. Following are arguments from human authorities that are, nevertheless, sacred in their own way.

I. The first was produced by the as-yet unilluminated apostles of our Lord, who were led to His opinions that, though not corrected by God, were still accessible. (1) From this, they proceeded to question the birth of heaven (John 9:2). (2) Then, they proceeded to discuss that which had been clarified by John the Baptist, Elijah and Jeremiah, among other prophets (Matthew 16:14). These assertions could not stand without the foundation of preexistence, not without being corrected by God. Even if there were errors in proceeding, there would still be no doubt about the holiness and goodness of that great feat. (3.) That which was spoken by God was attributed to the Father. It is said of that state, in John 16:29: "It is now that you speak openly and that you no longer use parables."

II. Clement of Alexandria proffered the theory that often in Scripture, many opinions are mentioned, but errors are never refuted. The same can be found in the first book of the *Stromateis*: "The non-Greeks are famous for the exceptional honor they pay their legislators and teachers, calling them gods. According to Plato, they suppose that good souls leave 'the place beyond the heavens' and submit to coming to this Tartarus of ours, taking bodily form, and sharing in all the evils of birth in their care for the race of humankind; it was they who laid down laws and proclaimed philosophy."^{xxxvii}

Then, in Book III, where he disputes against the Marcionites,^{xxxviii} he cites several passages from Plato, some with direct, some with indirect references. This is the opinion from the *Phaedo*: "This is a secret tradition, revealed to us, that we are in this life as in a prison. [Here, Heraclitus, Pythagoras and Socrates are cited by Plato.] This state, which we believed revealed, is more like death in which we believe ourselves sleeping."^{xxxix} This agrees strongly with the opinion of Philo the Pythagorean.^{xl} According to the testimony of ancient theologians and prophets, souls are joined to corporeal bodies for punishment, and during this time, they are interred. Nothing can be asserted against this.

In the same book, although completely in opposition, Johannes Cassianus,^{xli} nevertheless, uses these



uritur : Existimat nobile hoc ingenium magis ad mentem Platonis, animam, quæ divina sit & superiſſa, concupiſcentiâ effœminatam descendere in generationem & corruptionem.

Imo in Protrept. expreſſè ait: Chriſtum iterum in cœlos revocaſſe eos, qui in terram diſſecti erant.

III. Sequatur Origenes, qui apertiùs hanc opinionem propagavit, quam ut allegationibus opus ſit.

IV. Porro Syneſius Epiſcopus Cyrenenſis, qui epiſtol. 105. expreſſe ait: Revera, animam corpore exiſtentiâ poſtერიorem eſſe, nunquam dignabor opinari. Et Hymno 3. Ut Gutta cœleſtis, Effuſus ſum in terram, Fonti mæ, reſtitue, unde effuſus ſum, vagans exul.

V. His accedit Arnobius, qui adverſus gentes l. 1. ſic ait: Nonne Deo omnes debemus hoc ipſum primum quod ſumus, quod eſſe homines dicimur, quod ab eo vel miſſi vel lapſi cæcitate hujus in corporis vinculis continemur?

VI. Prudentius ſe offert; qui hymno in exequiis defunctorum ſic canit.

Patet ecce fidelibus ampli
Vía lucida jam Paradifi:
Licet & nemo illud adire,
Homini quod ademerat anguis.
Illic, precor optime Ductor
Famulam tibi præcipe mentem,
Genitali in ſede ſacrari
Quam liquerat exul & errans.

VII. Auguſtinus quoque de hac opinione non ſine favore loquitur: lib. 1. de libero arbitrio: utrum ante conſortium hujus corporis aliâ quadam vita vixerit animus, magna quæſtio eſt, magnum ſecretum. Ibidem l. 3. de præexiſtencia animarum cum ſermo eſt, ſic ait: ſi de Deo aliud ſenſerimus quam eſt; intentio noſtra non in beatitatem, ſed in vanitatem compellet; De creatura verò ſi quid aliter quam ſeſe habet ſenſerimus, dummodo non id pro cognito perceptoque teneamus, nullum periculum. Et in diſcuſſione quadruplicis illius quæſtionis, utrum nempe animam propagetur, an creetur, an à Deo è ſecreto quodam receptaculo, ubi præexiſtat, mittatur; an verò proprio motu huc decidat? ſic ait: Aut nondum iſta quæſtio à divinorum librorum Catholicis tractatoribus pro merito ſuæ obſecuritatís & perplexitatis evoluta atque illuſtrata eſt: aut ſi jam factum eſt, nondum in manus noſtras ejuſmodi literæ pervenerunt.

VIII. S. Baſilius quoque & IX. Gregorius Nazianzenus quod non adverſati fuerint opinioni huic, exinde patet; quod ex ſcriptis Origenis tam egregium librum excerpterunt, cui nomen indiderunt Origenis Philocalia; in quo pauca loca reperiuntur, quæ partim implicitè partim aperte affirmant Præexiſtentiam animarum. Ulterius allegari poſſent.

X. Johan-

unifying words: "But our brilliant friend must take a more Platonic view and imagine that the soul is divine in origin and has come to our world of birth and decay after being made effeminate by desire."^{xlii}

In his *Protrept.* [Didactique], he says: "Christ recalled to heaven those who were dispersed on earth."

III. This is followed by Origen,^{xliii} who attempted to publicize this opinion through allegations made in his work.

IV. Further, Synesius, Bishop of Ptolemais,^{xliv} whose epistle 105 says: "For my own part, I can never persuade myself that the soul is of more recent origin than the body."^{xlv} And Hymn 3: "Like a roseate heaven, I scattered on earth. Restore me to the source from which I scattered, far from which I wander, exile!"

V. Arnobius,^{xlvi} who accedes to this in his book *The Case Against the Pagans* (1.1), explains: "Do we not owe everything to God the same as at first, which is dedicated to being human, that from which whether sent or lapsed blind that is contained in the imprisoned body?"^{xlvii}

VI. Prudentius himself offers "Hymn on the Burial of the Dead," where he sings: "See now, for the faithful a shining way lies open to the spacious garden of paradise, and they may enter that grove which the serpent took from man. There, I pray, good Leader, give command that the spirit, Thy servant, be consecrated to Thee in the home of its birth, which it left to wander in exile."^{xlviii}

VII. Regarding this, St. Augustine, not without favor, says in *The Free Choice of the Will*: "...and whether the soul lived another kind of life before its union with the body and one time lived a life of wisdom is a great question, a great mystery" (1:12). In the third book, whose subject is the preexistence of souls, he says the same: "If, therefore, we conceive of Him otherwise than as He is, we will be driven towards vanity, not towards happiness. But if we conceive of creatures otherwise than as they are, there is no danger, provided we do not regard our knowledge as certain." And in the discussion of this fourfold question, of whether, truly, the souls are propagated or created, whether placed in a receptacle He made by separating from it in a certain way, or whether in truth arranged by its own motion, he says: "Either this question has not yet been explained and clarified by Catholic commentators of the Sacred Scripture, as the obscurity and perplexity of the matter warrant, or, if this has been done, such writings have not yet come into my hands."^{xlix}

VIII. Neither St. Basil,^l nor IX. St. Gregory of Nanzianze,^{li} opposed this opinion, as can be seen in extracts from many of Origen's excellent books, under the title *The Philocalia of Origen*.^{lii} The affirmation of a belief in the preexistence of souls appears in a number of locations, some implicit, others explicit. Beyond this, one can cite:

X. Johannes Hierosolymitanus.

XI. Philastrius.

XII. Boetius. Quotamen ob brevitaris studium præterimus.

§. 28. Sequuntur argumenta ab autoritate Philosophorum desumpta. Ille enim Testimonium Antiquitatis maximum reperitur, quocunque veritatem oculos.

I. In Ægypto enim antiquissima occultarum scientiarum nutrice assentientem habemus Trismegistum, ut ex fragmentis ejus apparet.

II. Nec non Gymnosophistas, & Brachmanes Indorum; & Persarum Chaldaeorumque Magos, ut manifestum est ex oraculis Magicis vel Chaldaicis, in quæ commentati sunt Pletho & Psilus.

III. His adde, Lector, abstrusam Judæorum Philosophiam, quam Cabbalam dicunt, cujus author Moyses Philosophorum quotquot unquam fuerunt maximus: Unde Menasseh Ben Israel de creatione Prov. 15. f. 5. ex Gemara Chagigæ citat sequentia; In cælo Emphyreo esse domicilia vitæ & pacis, & animarum justorum, & spirituum, atque etiam animarum istarum, quæ in mundum venturæ sunt. Et ex Bereschith Rabba allegat illud; Doctores Judæorum locum Psalmi 139. 4. Post & ante me formasti: explicare de creatione Adami, id est hominum, facta primò die primâ, deinde die sexta.

IV. Huc speciatim pertinet Philo; in qua opinione hæc nihil est familiaris, ut allegationibus non sit opus.

Addantur V. Zoroaster. VI. Pythagoras, VII. Epicharmus. VIII. Empedocles, IX. Cebes Thebanus. X. Euripides, XI. Plato; XII. Euclides. XIII. Virgilius, XIV. M. Cicero. XV. Plotinus, XVI. Jamblichus, XVII. Proclus. XVIII. Prophyrius. XIX. Psellus; alique plurimi & ex recentioribus. XX. Marsilius Ficinus, XXI. Item Johannes Fernelius, qui sibi adjungit Hipocratem & Galenum, de abditis rerum causis l. 2. cap. 4. XXII. Cardanus de animorum immortalitate p. 235. - - 239. & XXIII. Pomponatius, qui tamen immortalitati animarum parum favet.

Atque ne quid desit, his annumerabimus. XXIV. & Aristotelem, qui in tract. de anima l. 1. cap. 3. cum loquitur de necessariâ qualitate corporis ab anima actuantis in illòs invehitur, qui materiam hanc tam negligenter tractant, quasi possibile sit, ut juxta fabulas Pythagoricas, qualibet anima quodlibet corpus ingrediatur: cuilibet enim animali ut propria competat species, ita peculiarem esse formam, qui vel aliter docent, idem dicunt, ac si quis affirmet fabricem intrare in fistulam; oportet enim singulas artes suis uti instrumentis, & animam suo corpore. Ubi certè Aristoteles non carpit opinionem de Metempsychosi (quæ involvit præexistentiam) sed quod anima hominis possit intrare corpus brutale, & vice versa, hæc est illa absurditas, quam Aristoteles rejicit, reliquâ opinione tacite approbata. De Generatione animæ tamen l. 3. cap. 11. aliquantò clarius loquitur: Generantur
in terra

X. John of Jerusalem.^{liii}

XI. Philaster.^{liv}

XII. Boethius.^{lv} For the sake of brevity, others are omitted from this study.

§28. The following arguments, taken from rediscovered ancient testimony, fall short of philosophical authority:

I. In Egypt, one of the most ancient occult scientists of sustained approval is Hermes Trismegistus,^{lvi} as appears from his fragments.

II. And also the Gymnosophists^{lvii} and Brahmins of India. The Chaldain Magi of Persia, manifested through the oracles found in the commentaries of Pletho and Psellus.^{lviii}

III. Add here, reader, the abstruse philosophy of the Jews, called Kabbalah, whose author is Moses, the greatest of all philosophers. From this, Manasseh ben Israel,^{lix} referring to the reference to creation in Proverbs 15:5, frequently cites the following passage from the Talmud *Seder Mo'ed Hagigah* (12b): "*Araboth* is that in which there are Right and Judgment and Righteousness, the treasures of life and the treasures of peace and the treasures of blessing, the souls of the righteous and the spirits and the souls which are yet to be born."^{lx} And in *Midrash Rabbah*, *Genesis*, the same thing is asserted. Referring to Psalms 139:5^{lxi}—you formed me before and after—the Jewish doctors explain this as the creation of Adam, that is man, who was first made on the first day, then the sixth day.

IV. This applies in particular to Philo, in whose work nothing is more familiar than this opinion, so it is not necessary to include more.

Let us add: V. Zoroaster; VI. Pythagoras; VII. Epicharmus; VIII. Empedocles; IX. Cebes the Theban; X. Euripides; XI. Plato, XII. Euclid; XIII. Virgil; XIV. Cicero; XV. Plotinus; XVI. Iamblichus; XVII. Proclus; XVIII. Porphyry; XIX. Psellus; and numerous others, among the most recent, XX. Marcellus Ficino; XXI. Jean Fernel, who shares in the authority of Hippocrates and Galen, in the treatise *De abditis rerum causis libri duo*, Book 2, chapter 4; XXII. Jerome Cardan, *De animorum immortalitate* (pp. 235–239). And XXIII. Pompanazzi, even though he does not much favor the immortality of the soul.^{lxii}

And we cannot omit from our enumeration, XXIV, Aristotle, who in the treatise *Generation of Animals*, Book 1, chapter 3, speaks of the necessary quality of the body separate from the soul to which it is introduced, that it be able to move, and be of a somewhat pliable material. According to Pythagoras, each soul goes into whichever body it wants to. Indeed, this is how the species comes together, and how particular traits, which can lead to others, are formed. This is like the inner formation of a pipe. It is appropriate, certainly, that just as each art requires its own tools, so, too, does the soul use the body. Although, certainly, Aristotle did not reject the theory of metempsychosis (which involves preexistence), he did reject the absurdity that the human soul can enter the body of an animal, and vice versa. Thus, he tacitly accepted the rest of the theory. He clarifies this in *Generation of Animals*, Book 3, chapter 11:

in terra ejusque humiditate plantæ & viventia, quia in terra est humor, in humore spiritus, & in toto universo animalis calor adeò, ut quodam modo omnia sint animarum plena. Ib. l. 2. c. 3. Ubi speciatim tractat quæstionem de præexistentia animarum sensitivarum & rationalium, utrum nimirum utraque dicenda sit, præexistere an verò rationalis tantum, ita concludit: Reliquum est, rationalem animam solam intrare ab extra, ut quæ sola divina sit, cumque cujus operatione corporis operatio nihil habet commune: quibus verbis opinionem Magistri sui Platonis expresse sequitur.

§. 29. Sed in contrarium I. Sic argumentantur quidam: Si in pœnam uniretur anima cum corpore, tum unio non esset naturalis; nec esset bonum & perfectio naturæ, sed potius malum quid, sicut est omnis pœna, quod absurdissimum.

R. I. Per instantiam. In pœnam quoque injectum est homini, ut in sudore faciei, manducet panem; ut mulier pariat cū doloribus; ut terra proferat tribulos. &c. & tamen nec sudor nec dolor partus, hominis nec tributi, terræ ratione, cessant esse naturales: Imo ipsum corpus hoc crassum atque inglorium, loco gloriosi illius quod in statu innocentie habuit homo in pœnam tributum est, ei tamen naturale est. 2. Est ergo fallacia autem dicto secundum quid ad dictum simpliciter; non enim simpliciter in pœnam unitur anima cum corpore, sed secundum quid: & unio hæc, non in pœnam solum; sed in commodum quoque animæ concessa est, ut nimirum ne desit ei occasio redundi ad statum priorem.

§. 30. Prius est in re illud, quod ei est naturale, quam quod est præter naturam; sed separatio animæ, & subsistentia separata est præter naturam; unio verò secundum naturam, hæc illâ prior fuit, non contra:

R. Distinguendo, inter Naturam, quatenus accipitur pro statu universi post formam materiam introducto; & quatenus accipitur pro rei Essentiâ. Jamque resp. ad minorem, unionem cum corpore quidem animæ esse secundum naturam, i. e. congruentem statui moderno corruptionis; non verò essentialem: Cum ipsa Animæ Essentia absque unione hæc abundè concipi queat.

§. 31. Si DEUS in principio creasset animas separatas, tum non creasset omnes res secundum perfectionem, cujuscunque naturæ congruentem debitam. Ratio consequentiæ: quia propriam & connaturalem sibi perfectionem obinet anima in corpore non extra corpus.

R. Distinguendo inter Animam, quâ talem: & quâ lapsam: posteriori sensu concedi potest Assertum; non priori. Ersi enim claudus perfectionem suam obtinet in grallis, grallæ tamen non pertinent ad perfectionem ejus quâ homo est.

§. 32. IV. Si animæ existunt ante corpus, aut sunt in via, aut in patria, aut in neutro. Sed nullum horum dici potest E. non præexistunt.

R. Animæ primò fuerunt in patriâ, ubi exortæ sunt: deinde in statu neutro, cum de lapsæ sunt in statum peccati: & cum in hæc corpora intromittuntur in viam reditus perveniunt. E. falsa est argumenti minor.

"Animals and plants are formed in the earth and in the water because in earth water is present, and in water *pneuma* is present, and in all *pneuma* soul-heat is present, so that in a way all things are full of Soul." See also Book II, chapter 3, where there is a special tract questioning the preexistence of sensitive and rational souls. On both sides, it can be said that preexistence is such a rational truth, as he concludes: "It remains, then, that Reason alone enters in, as an additional factor, from outside, and that it alone is divine, because physical activity has nothing whatever to do with the activity of Reason"; these words follow the great opinion expressed by Plato.^{lxiii}

§29. But to the contrary, I. it is argued: If the soul unites with the body in pain, then the union is not natural—not of a good and perfect nature, but potentially evil. This, as regards all pain, is absurd.

Response #1: For instance, according to the injunction, man will produce bread through the sweat of his brow, and a woman will give birth in pain, and earth will offer tribulations, etc. However, neither sweat nor pain in childbirth, nor tribulations of the earth, cease to be natural. Indeed, this body is thick and lacks glory. The location of glory is in the state of innocence; man lives in painful tribulation; alas, each is natural. #2. Therefore, on the other hand, the second statement, though it might seem obvious, is also fallacious: it is not truly obvious that the soul unifies with the body in pain; and because this union is not always painful but has the proper measure allotted to the soul, then, undoubtedly, it did not lose the possibility of being restored to its prior state.

§30. According to the prior statement, woe is natural. Even though it is outside of nature, the separation of soul and substance being beyond nature, true union occurs in accordance with nature. Therefore, the prior statement is not contradicted.

Response: Distinguish between the two states of nature, in so far as it is the recipient of the state of the universe after the introduction of material forms; and in so far as it is the recipient of essential things. Now, with respect to the minor, the union of the body and soul is in accord with nature, that is, congruent with the modern state of corruption; but this is not its true essence. The same soul's essence, even without this union, can be held together quite satisfactorily.

§31. If God in the beginning created separate souls, to the extent that He did not create everything to the same degree of perfection, whosoever is produced in nature is in debt for the following reason: that which in itself is innately perfect obtains the soul inside the body, not outside the body.

Response: Distinguish between souls of that kind and those in the fallen state. It is possible to accept the assertion regarding the latter, but not the former. For example, while a lame person might be able to achieve a certain kind of perfection through the use of crutches, the crutches, certainly, do not constitute his perfection as a human.

§32. IV. If the souls existed before the body, then they are either en route, they are in the homeland, or they are in neither of the two. But none of these alternatives can possibly be asserted. Therefore, no souls preexisted.

Response: Souls were at first in their homeland, from which they were taken. They were originally in their natural state, where they fell into the state of sin. Then, they were placed into the body en route to achieving their return. Therefore, the minor argument is false.

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§. 33. V. Si Animæ præxisterent procul dubio illius status non plane essent oblita; quod tamen nihil illorum recordentur manifestum est. E non præxiterunt.

℞. Oblivionem prioris status nihil evincere contra Præxistentiam animarum, apparebit facile, si consideremus illa, quæ vel plane tollunt, vel mirum in modum diminuunt memoriam nostram in ista vita; quorum omnium hic invenimus concursum, inque majori gradu & à potioribus causis, quam ulli unquam viventi evenire potuerunt. Quæ enim memoriam nostram hic plane tollunt, potissimum ista sunt. 1. Si deest opportunitas reminiscendi aliquid, sicut illis contingit, qui surgentes jurarent nulla sibi illa nocte obvenisse in somnia; postmodum tamen occasione interdiu data, longam sæpè rerum somniorum in memoriam sibi revocant. 2. Si desuescimus animum applicare ad quædam; atq; sic quæ magno labore in scholis conscripsimus, adulti plerumque pro nostris non agnosceremus, nisi ad scripta nos convincerent nomina. 3. Si insignis quædam constitutionis atque temperamenti in corpore nostro fiat mutatio, sive ab externo quodam accidente, sive à morbo violentiori sive à senio.

Atque hæc principia oblivionis omnia eminentius inveniuntur in descensu animæ in carcerem hunc terrestrem, quam unquam fieri potest, quamdiu eundem inhabitat. Procul omni dubio enim longè major est differentia inter illam rerum scenam, quam videt anima extra corpus, & quam in corpore videt, quam inter ea, quæ videt homo dormiens & vigilans: Et perpetua præsentis vita negotia insignem in ipsam introducunt desuetudinem reminiscendi priorum. Præterea descensus earum, primus plerumque accidit, dum sunt in statu Corticum atque silentii, in quo fortè multæ animarum myriades per multa secula jacuerunt. Si verò citra statum silentii descendant nec Corticibus innexæ fuerunt, memoriæ quoque exempla de statu priori occurrunt, ut in Christo Joh. 17. 5. Tandem descensus in terrenum hoc corpus major est mutatio, ad delendasque priores in memoria species multo aptior, quam ullum accidens, ullusvè morbus alius, quo tamen urgente, sæpè multis in hac vita memoria omnis perit. Hic iterum excipiunt dicentes: si nuda mutatio vehiculorum introducere potest in animum omnium rerum ante actarum oblivionem, sequitur talem etiam metuendam esse post exitum ex hoc corpore terreno: quod absurdum, quia ibi memoria omnis permanet, & conscientia non cessabit. Resp. diversa est ratio, quia inter statum animarum priorem & modernum intercessit status silentii & torporis, in quo consopitæ jacuerunt omnes facultates superiores intellectus, rationis & sensuum, quò & memoria pertinet. Inter modernum autem statum atque futurum tale nihil interjacet, unde nec memoriæ abolitio sequitur.

§. 34. VI. Si DEUS creavit animas cum triplici vitali aptitudine ad triplex vehiculum, quorum ultimum sit receptaculum lapfarum, sequitur Deum illas creasse cum necessitate labendi. Omnis n. vitalis aptitudo & consequenter etiam quæ est ad vehiculum terrestre, fluere ex essentiâ animæ, & per consequens necessaria est.

℞. Distinguendum est inter aptitudinem vitalem in se consideratam, & in-

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ter ejus

§33. V. If the souls preexisted, without doubt that state could not be forgotten. Yet, nothing of those memories is manifest. Therefore, souls did not preexist.

Response: Obliviousness of prior states does not disprove the preexistence of souls. This becomes clear if we consider the fact that regardless of whether they are of an elevated plane, they seem astonishing from the perspective of our diminished memory of that life. This all comes together when we investigate the causes by which the greater grade was able to come forth and live. Indeed, our memories of this elevated plane are possible: 1. If there is an opportunity to recall (This is just like when an insomniac, on rising from the bed, swears that nothing happened that night. A long time after the fact, however, something that occurs in the daytime spurs the memory of something from sleep.); 2. If we become unaccustomed to being attached to the souls (This is comparable to what happens to many adults who cannot recognize what they wrote while in school, and must be convinced with great difficulty by the handwriting to identify their own work.); and 3. If the distinguishing characteristics by which the proportions of our bodies are changed, whether by external accidents, violent death or harsh noise.

Also, all of these theories of oblivion become more apparent in the descent of the soul incarcerated in this earth, which can occur at any time during its habitation. When viewed from a distance, different lengths can be differentiated when the soul is seen outside the body, inside the body, and going between the two states, comparable to a man sleeping and awake. And the perpetual presence of life obliterates the characteristic signs that in themselves fall into disuse as reminders of prior states. Before their descent, most of them first fell down, at which time they were in the state of the shards where they were silent. Many powerful souls, countless of the many eons, were thrown down. If it is true that on this side, in the silent state into which they descended, they were not bound to the shards, memories of the prior state can occur, as Christ recalls, in John 17:5. During the descent to earth, most of the body is mutated, until the prior existence is obliterated and many aspects of the memories change to the point that non-essential qualities and even the recollection of diseases that are so serious for many in this life perish. The same can be said about those memories that remain. If no change resulting from their movement could possibly be introduced into the souls, they would be oblivious to everything that happened before. It would follow, consequently, that they can be pure after their existence in this terrestrial body; this, however, is absurd because the memory persists and consciousness does not cease. Response: There is a different reason why the interim between the prior state of the soul and the modern intermediary state is silent and inert, and the memory pertaining to all of the superior faculties of intellect, reason and the senses is put to sleep. Nothing lies between the modern state and the future. From this, it follows that there are no obliterated memories.

§34. VI. If God created souls with three different aptitudes of life to occupy three different kinds of vehicles, the last being the receptacle for the lapsed souls, it follows that God created them with the necessity to fall. Everything is dependent on life and consequently, that which was conveyed towards earth flowed from the essence of souls, and consequently is necessary.

Response: There is a distinction between the dependence on life as considered in itself, and between

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ter ejus deductionem in actum. Illa si necessario competeret animæ, non tamen hæc propterea est necessaria, quia falsum est omnem potentiam, necessario deduci in actum. E. potentia in amphibii invenitur in pluribus elementis vivendi, non autem necessarium est, ut semper deducatur in actum; possunt enim dari e. g. anseres, anates, fibrii, imò hippopotanii &c. qui nunquam in aquam descendunt, si semper in terra nutriantur: Atque ita res se habet cum potentia animæ vivendi in pluribus vehiculis; Adde quod & extra vehiculum vivere, queat ut Auriga extra currum.

§. 35. VII. Si anima præextitit, adeoque plura ipsi vehicula competunt, sequitur deposito vehiculo terrestri, iterum assumi aliud, & consequenter non dari carnis resurrectionem.

R. Distinguendum inter acceptionem vocabuli carnis in statu, pro eâ, quod jam est caro; & in ampliacione, pro eo quod fuit caro. Juxta hanc non juxta illam intelligenda est carnis resurrectio; non enim caro quatenus caro resurget, quia teste Apostolo 1. Cor. 15. 5. *omnes immutabimur*; sed illud quod fuit aliquando caro resurget, & transmutabitur in naturam ejus vehiculi quod cuilibet animæ tum competet; quia enim omnis immutatio est materiæ accidentalis, & perinde est illius substantiæ quomodo cūq; formatae sint illi⁹ particulæ (sicut nihil refert ceræ, sive pomi sive hominis figuram referat, sive in fluore sit sive gelata) hinc nihil deceder illi substantiæ quæ caro nostra fuit, sive in aëris sive in ætheris consistentiam attenuetur & immutetur?

§. 36. VIII. Si anima præextitit in vehiculo prius aereo, sequitur illi etiam post mortemtribuendum esse vehiculum simile, ne detur saltus: Tale autem decedentibus piis omnino erit incommodum, quia aër est habitatio Dæmonum, & plenus tempestatibus.

R. Aëris varii sunt gradus; quorum summus est materia intra magnam terræ orbitam contenta. Unde non opus est Pios includere Atmosphæræ terrenæ post orbitum, ubi hæc incommoda; sed dari possunt loca multo altiora, ubi major quies.

§. 37. IX. Si hypothetis de præexistentia vera est, sequitur hominem sæpius posse moti quam semel: Si enim excedente homine ex hac vita vitalis aptitudo ad corpus terrenum nondum expiravit, necessum erit, illum ad simile corpus redire, donec in ipso evigilet aptitudo vitalis ad corpus aëreum: atque hac ratione sæpius mori deberet, quam semel, quod esset contra loca Heb. 9. 27. Job. 16. 22. 2. sam. 12. 23.

R. 1. Dictum Heb. 9. 27. ut recte intelligatur, distinguendum est 1. inter hominis vocem totiùs acceptam pro anima, in quocunque statu illa sit, & strictus pro anima cum corpore ex humo facta unita. 2. Inter Judicium universale & particulare. Loc⁹ hic ergo ita explicandus: quod quæcunq; anima cum suo vehiculo terreno est unita, illi constitutum sit, semel ab hoc vehiculo dissolvi, & deinde standum sit ipsi coram judicio particulari, ubi Nemeris divina disquirer, an ita vixerit, ut redeundum ipsi sit ad priorem statum, an minus. Judicium enim universale non sequitur mortem singulorum hominum.

II. Ad

that which is deduced from an action. That which is necessary to complete the soul is not in itself necessary because all power that must be deduced through action is false. Therefore, it is not necessary that amphibians discover how to live in many elements, though they always discover the possibility through action. It is possible, for example, that if geese, ducks, beavers, hippopotamuses, etc., never descended into the water, they would always feed on land. Similarly, the soul has the ability to live in many different vehicles, and even outside the vehicle, just as the coachman can live outside the carriage.

§35. VII. If the soul preexisted to the point that many of these vehicles completed it, it follows that putting the vehicle down on earth, to join then with another one, makes it impossible for the flesh to be resurrected.

Response: There is a distinction between the reception of that which is called flesh in the state it was in before proceeding, that is, before reaching the point that it became flesh, and that which is now flesh. The resurrection of the flesh refers to the former state, not the latter; it is not, indeed, the same flesh that is resurrected, as told by the Apostle in 1 Corinthians 15:51: "we shall all be changed." That which was previously flesh rises and is transmuted in nature to the same vehicle which any soul can then come together with, because truly, the only things that change are of non-essential matter, whatever the disposition of the particles. Just as nothing makes a difference in wax, whether put in the form of a fruit or a man, whether soft or hardened, so, too, nothing of the substance that is our flesh is destroyed, whether in the air or in the ether, in an attenuated state or an altered consistency.

§36. VIII. If, when it existed in the prior air, the soul occupied a vehicle, then it follows that after death, it will be allotted a similar vehicle, in order to avoid being turned towards error. Similarly, the withdrawal of all the pious would be disadvantageous because the air is the habitation of demons and it is full of tempests.

Response: Air has various grades, the best of which is the material contained within the great orbit of the earth. From this, it would not be hard to include the pious in the post-orbital atmosphere of the earth, where this trouble is, but it would be possible to locate many elsewhere, where there is greater rest.

§37. IX. If the hypothesis about preexistence is true, it follows that men can be restricted to die once and for all. If, indeed, a man passes beyond this life with his affinity for life in a terrestrial body not yet expired, it would be necessary that he be given a similar body until he wakes up the same affinity for life in the airy body. For this reason, logically, it would be restricted to a final death, once and for all, which is opposed by the following passages: Hebrews 9:17; Job 16:22, 2 Samuel 12:34.

Response #1: Hebrews 9:27, when interpreted correctly, says that there is a distinction 1) between what is called the complete man receiving the soul, in which state the soul and body, bound together, are buried together as one entity; and 2) between universal and particular judgment. This passage can be explained in this way. When the soul is united with its terrestrial vehicle, that one constitutes it until the vehicle dissolves. From then on, it remains in the same flesh until it is judged in particular, where no one will inquire of the Divinity whether, in this fashion, it will with more or less difficulty return to a prior state. Judgment is truly universal, and does not follow the death of each man in particular.

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II. Ad dictum Job. 16. 22. respondetur, illud particulare esse, & loqui tantum de morte Jobi, qui in sefe animadvertibat approximare finem aptitudinis vitalis ad vehiculum terrestre, unde tanquam vir sanctus non opus erat ut metueret regressum ad hoc habitaculum terrenum. A particulari autem ad universale non valet consequentia.

III. Argumentum ex 2. Sam. 12. vs. 23. pariter laborat, fallacia d dicto secundum quid ad dictum simpliciter. Particulare enim erat, quod filio Davidis anima in vehiculum terrestre ita non regressura erat, ut rursus fieret filius Davidis, & ipsi diebus Davidis ad ipsum rediret: inde autem universaliter argumentari non licet.

§. 38. Ex hac de præexistentia hypothese sequitur. Gloriam cœlestem futuræ vitæ inconstantem & amissibilem esse. Si n. ex priori gloria delabi potuerunt animæ, quid obstat, quin & à futurâ deficere queant?

32. Obstat promissiones sacrarum literarum in quibus in speciale præmium fidelibus promissa est corona incorruptibilis 1. Cor. 9. 25. & immarcellibilis, 1. Pet. 5. 4. Unde Paulus testatur nos resurrecturos in incorruptione 1. Cor. 15. 42. 52. & oportere corruptibile hoc includere incorruptionem & mortale immortalitatem 1. 53. ut mors absorbeat in æternum 55. Os. 13. 14. una cum stimulo, peccato. ib.

§. 39. XI. Ex hac hypothese sequitur, quod plures animæ ingredi possint unum corpus, quia rationis atque sensuum usu carere, nec nisi facultatem plasticam in actu habere dicuntur animæ in generationem demissæ: juxta quam discernere non possent, utrum animalia jam sit ingressa an minus.

32. Distinguendum est inter ingressum formativum & non formativum. Ille est quando centrum vitale animæ locum suum obtinet in illo puncto materiæ, in quo sedem animæ primariam jun determinavit spiritus universi. Etsi ergo mille animæ unâ simul ingrederentur materiam ex iis omnibus tamen non nisi una posset obtinere ingressum formativum, nimirum cujus centrum vitale punctum materiæ primarium occupavit.

§. 40. XII. Ex hac hypothese sequeretur reliquos quoque planetas ab hominibus incolari: Quippe quorum aliqui loco beato unde delapsæ sunt animæ, propiores, imo globo hoc terreno majores sunt.

32. Negatur consequentia, quia ibi deesset materia seminalis debite præparata. Deus enim primum materiæ talis præparatorum Adamum in globo terreno collocavit; extra quem exinde homines non erunt.

§. 41. Sequuntur Argumenta adversæ partis ex sacris desumpta.

I. Ex Geneseos 1. versu 28. Quicunque vi edicti Divini: CRESCITE & Multiplicamini, multiplicant se secundum speciem suam; illi non minus quoad animam, quam quoad corpus se propagant: Quia ad speciei rerum animatarum constitutionem non minus anima quam corpus pertinet. At homines vi edicti Divini multiplicant se secundum speciem suam. Ergo &c. & per consequens, animæ non præexistunt.

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Resp.

Response #2: To the words of Job 16:22, it can be responded that the passage speaks specifically of the death of Job, who observed that the affinity for life in the terrestrial vehicle was coming to an end, whence to such a degree, it was not necessary for this saintly man to fear returning to this terrestrial habitation. This is a particular case that has no valid consequence for the universal.

III. The argument from 2 Samuel 12:23 can be explained in a comparable manner. To repeat, this is a fallacy that oversimplifies speech. This was a particular case in which the soul of David's son would not return to the terrestrial vehicle in order to be reformed in David's days to his own restoration. From this, on the other hand, the universal argument is not permitted.

§38. The hypothesis of preexistence follows from this. The celestial glory of future life is inconstant and could be lost. If the souls can lapse from their prior glory, this suggests they could be deficient in the future, as well.

Response: One can oppose promises from sacred literature in which the incorruptible crown is promised as a special reward to the faithful (1 Corinthians 9:25), and the incorruptible (1 Peter 5:4). From this, Paul restates our resurrection in incorruption (1 Corinthians 15:42, 52), how the incorruptible should be included with the corruptible, the immortal with the mortal (verse 53), and how death is absorbed in eternity (verse 55). Also, Isaiah 13:14 speaks about one who is incited to sin, *ibid*.

§39. XI. From this hypothesis, it follows that many souls can enter a single body, because reason and also the senses cannot be obtained through length of use, not unless the adaptable faculty that enables the souls to enter lower generations can discern whether a soul has already entered or not.

Response: There is a distinction between formative and non-formative entrance. The first is when the vital center of the soul becomes fixed in a point of matter in which the seat of the first soul is now determined by the universal spirit. Even if a thousand souls simultaneously enter one material from all of them, only one, nevertheless, is able to obtain a formative entrance, undoubtedly, the one whose vital center occupies the material point first.

§40. VII. From this hypothesis it follows that other planets are also inhabited by men. Considering that they are nearer to the place of most happiness from where the souls were chased, they are even greater than the terrestrial globe.

Response: I deny the consequence because these places lack the conveniently prepared seminal matter. God, indeed, gathered together this first material in preparation for Adam in the terrestrial globe; beyond this, humans cannot exist.

§41. Following are arguments against the adverse side.

I. From Genesis 1:28, which contains the divine edict, "be fruitful and multiply," multiply according to species. This does not exclude the soul, which propagates as much as the body, and to which the species pertains to the soul as much as to the body. About humans, see the many divine edicts about a second species. Therefore, etc., and consequently, souls do not preexist.



R. Conceditur totum Argumentum; sed negatur conclusionis consequens: possunt enim homines se propagare etiam secundum animam, quamvis anima non ex ipsorum substantia defumatur. Homo enim dum generat, non nisi materiam præparat, Animæ introducendæ convenientem: atque ita ipse est causa sine qua non ratione introductionis animarum: sicut qui præparat materiam pro igne, est causa sine qua non introducendi ignis, atque ita ignes multiplicat, qui tamen ab extra accedunt, Ita corpora magnetica solo affricu multiplicare se possunt, si nimirum ferro affricentur: quamvis materia subtilis, combinatrix ab extra accedat. His ita κατ'ἀν-δραστον præmissis, ad minorem respondetur: negando. In textu sacro enim non additur hominem multiplicari secundum, speciem suam sed nudè ponitur, crecite & multi fiat: quæ sunt phrasæ indifferentes, absque determinatione causæ efficientis principalis.

§. 42. II. Ex Gen. 5. 3. Si Adam genuit Filium secundum imaginem & similitudinem suam, sequitur filium ab eo fuisse generatum etiam secundum animam. Sed verum est prius, ergo & posterius.

Respond. Negatur antecedens, quia similitudo potest intelligi externa, ratione corporis, cujus corruptelæ subjecta fuit etiam anima quamvis ab extra in illud venerit.

§. 43. III. Ex Gen. 46. 25. Quodcunque egreditur è femore parentis, illud non præexistit, sed animæ filiorum, &c. ergo, &c.

Responsio (1.) In hoc dicto intelligi posset spiritus vitalis, qui cum semine propagatur, & animæ appellatione etiam alibi gaudet: ut Psalm. 16. 5. 10. (2.) Dici potest, esse metonymiam formæ pro formato, animæ pro animato. (3.) Si enim propriè accipiendum esset vocabulum Animarum, sequeretur, Animam propagari à solo Patre, matre exclusâ. (4.) Nisi forte hypothesis vestra, de pluralitate Animarum in uno stipite hîc locum habeat.

§. 44. IV. Ex Job. 14. 5. 4. Quis dabit mundum de immundo: unde sequitur ab immundâ anima patris, immundam animam Filii provenire.

Responsio. Particula DE non semper significat causam efficientem principalem; sed sæpe etiam instrumentalem & sine qua non, atque ita hoc loco intelligitur: quia Pater immundus cum semine immundas communicat archæi sui ideas.

§. 45. V. Ex Psalm. 51. 7. Ecce in iniquitate conceptus sum & in peccato concepit me mater mea.

Responsio. Textus loquitur de iniquitate & peccato non infantis, sed parentum generantium. Et si de infante peccatum intelligendum est, sensus est iste: Ecce anima mea ex præcedente lapsu jam in iniquitate existens recepta est in uterum matris.

§. 46. VI. Quod natum est ex carne caro est. Job. 3. 6.

Responsio. Vocabulum nasci non infert dependentiam essentiali ab eo qui gignit, carnalis enim, id est, vitalem aptitudinem ad carnem adeptus, (jam ante natiuitatem existens) anima, ex carnalibus parentibus prodiens, caro dicitur:

sicut

Response: I concede the total argument, but deny the conclusion. It is possible, indeed, for humans to propagate according to the soul, although the soul does not have its own substance. Man, indeed, while generating, only prepares the material into which the soul will be introduced. It is therefore the indispensable cause for the introduction of the soul, just as in preparing material for ignition, the indispensable cause is to introduce fire, and the fire expands because of external conditions. The body is like a lodestone that multiplies through friction, as long as its essential matter combines with the external. When this premise is applied to man, the minor is negated. Sacred texts, indeed, do not add afterwards that man should multiply according to his species, but put forth simply, "be fruitful and multiply." This is a neutral phrase, without the determination of the principle efficient cause.

§42. II. From Genesis 5:3: If Adam engendered a son in his image and similitude, it follows that a second soul must have been generated from the son. But the truth is that it was prior, and therefore, not posterior.

Response: I deny the antecedent because by similitude, it can be understood that the external body is subject to corruption, while the soul is beyond its range.

§43. III. From Genesis 46:25: Nothing that comes from the parent's thigh could have preexisted, but the souls of the sons, etc.; therefore, etc.

I respond: #1: In this passage, the vital spirit, which is like a propagated seed, can be inferred; and what is called the soul is elsewhere praised, as in Psalms 16:10. #2: It is possible to say that this is a metonymy, with the soul signifying the animated being. #3: If, indeed, one's own reception is called soul, it follows that the soul is propagated alone by the father, the mother excluded. #4: If not, your hypothesis of the plurality of souls in this place is arbitrary.

§44. IV. From Job 14:4: "Who can bring a clean thing out of an unclean?" From this it follows that if the soul of the father is impure, then the soul of the son will be impure.

I respond: The particle *of* does not always signify the principal efficient cause, but often is the essential instrument. Also, this passage can be interpreted to mean that because the father is impure, he communicates the archetypes of his ideas with impure seeds.

§45. V. From Psalms 51:5.^{lxiv} "I was brought forth in iniquity, and in sin did my mother conceive me."

I respond. The text speaks not of the infant's iniquity and sin, but of the parents' when they engendered. And if this is understood as the infant's sin, the sense is this: The soul now exists in iniquity from a preceding fall, that it received in its mother's womb.

§46. VI. From Job 3:6: "Whatever is born of flesh is flesh."^{lxv}

I respond. The word *nasci* does not refer to an essential dependence on the one who engenders, physically, that is; the body (that existed before birth) has an affinity for life. The soul produced by the carnality of the parents is called flesh,

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sicut impura aqua per impuros canales derivata, cum erumpit eo magis impura est.

§. 47. VII. Sicut per unum hominem peccatum in mundum introit & per peccatum mors, ita mors ad omnes homines pertransiit quatenus omnes peccaverunt. Rom. 5. 7. 12. ex hoc sequitur ante Adamum non fuisse peccatum.

Resp. Adam ut supra dictum, in Historia Allegorica Moysi, est representatio totius humani generis, & hic ipse textus indicat mortem ad omnes homines pertransire non ex eo, quod solus Adam peccaverit, sed quatenus ipsi singuli homines peccaverunt.

§. 48. VIII. Rom. 9. 11. Dicitur, liberos nondum natos nihil egisse boni aut mali. Unde concluditur, ante vitam hanc terrenam animas non peccasse.

Responsio. Nondum nati, sunt vel tales qui existunt ante unionem; vel quia in unionem, de his loquitur textus, non de illis, quia 1. expresse nominantur liberi 2. indigitatur determinatio temporis, in quo nihil boni vel mali egerint, nempe cum diceret Dominus: major serviet minori; quod dicebatur, cum jam viverent & moverentur infantes in utero. Et ita nondum nati dici possunt nihil egisse boni aut mali, actualiter quamvis ante unionem hanc jam præcesserit aliquis lapsus; adeoque limitandum est prædicatum, nihil egerunt boni vel mali, scilicet in statu unionis.

§. 49. IX. Ex 2. Cor. 5. 10. Argumentantur, si in loco, ubi reddenda est ratio omnium peccatorum, tantum reddenda est ratio propriorum corporis, prout quisque gessit &c. sequitur extra corpus nullum commissum esse peccatum, sed verum Prius ex textu. E. & posterius.

Responsio. Negatur antecedens, 1. quia in textu nulla particula invenitur exclusiva, v.g. tantum; sed à potiori, nimirum peccatis actualibus, fit denominatio iudicii: fieri ergo potest, ut & de originali peccato generatim sit reddenda ratio. 2. posito, de hoc tunc non redditum iri rationem: tamen non sequitur, illud non fuisse commissum: quia (1.) oblivione generali in anima jam fuisset oblitteratum, (2.) pro eo pœnam jam sustinisset anima, nimirum detractionem in carcerem hunc terrenum.

§. 50. X. Ex Hebr. 7. 7. 5. Qui in lumbis patris decimatur, ille quoad animam est in Patre. At. &c. Ergo &c.

Responsio. (1.) Ut supra §. 3. hoc cap.

(2.) Qualis nativitas, talis etiam est potentia nascendi: nativitas autem patrem non aliter concurrentem habet quam causam instrumentalem ad animam introducendam materiam præparendam, ergo ita etiam potentia nascendi intelligi debet.

§. 51. XI. Ex Eccl. 12. 7. Spiritus redeat ad Deum, qui dedit illum, unde argumentum sicut corpus è terra, ita spiritus à Deo: atqui pulvis è terra datur tempore generationis E. ita & spiritus à Deo. Sic argumentantur, qui creationem urgent immediatam, quæ fiat tempore generationis.

Responsio. Sicut è terrâ defumitur corpus; & ejus materia tamen originaliter

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non

like impure water that derives from impure canals, which overflow with great impurity.

§47. VII. From Paul to the Romans 5:12: "Therefore, just as sin came into the world through one man, and death through his sin, and so death spread to all men because all sinned." From this it follows that before Adam, sin did not exist.

Response: Adam, as said above, in the allegorical history of Moses, represents the entire human race, and this text signifies that death will overtake all men, not because the single Adam sinned, but because each man sinned individually.

§48. VIII. From Paul to the Romans 9:11: "though they were not yet born and had done nothing either good or bad." From this, it can be concluded that before terrestrial life, souls had not sinned.

I respond: Those not yet born are either of such kind that existed before the union, or in the union. This text speaks of these last, not the first, because: 1) it expressly names children; and 2) a temporal determination is indicated, in which, truly, nothing expelled by God is good or bad. The major serves the minor because it is said that the children now live and move in the womb. In this way, those not yet born are said to be unable to do good or evil, certainly in the state of union.

§49. IX. The meaning of 2 Corinthians 5:10 can be disputed: "For we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil." It follows that no sin was committed outside the body, but according to the text, the former is true. Therefore, so is the latter.

I respond. The antecedent is negated for two reasons: #1) because the text introduces nothing particularly exclusive. For example, the denomination judgment is used only to refer to the possibility, but not to actual sins. Therefore, it can be made possible, as when the account of original sin is restored in general. #2) In supposing of this, just because at that time, an account was not delivered, it does not follow that it would not be committed because (1) general oblivion in the soul has already obliterated it; and (2) the soul has already sustained pain for it, by being forced in the terrestrial prison.

§50. X. From Hebrews 7:5,^{lxvi} that those in the loins of the father will be tithed, so they take their souls from their fathers.

I respond: #1: See above, the third verse of the chapter.^{lxvii}

#2: The sort of birth, of such kind, was the power of birth. The birth of the father, however, is only an instrumental cause for introducing souls into matter. Therefore, the power of the birth is given by this.

§51. XI. From Ecclesiastes 12:7: "the spirit returns to God who gave it." This is proof that just as the body is earth's, the spirit is God's. Nevertheless, dust of the earth is given to temporal generations. In this fashion, the spirit is God's.

I respond: Just as the body was taken out of the earth, and the matter was its original material,

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non tam incipit : ita etsi à Deo datur spiritus, tempore generationis, demum universaliter concurrente; tamen non sequitur, illum tum demum incipere.

§. 52. XII. Ex Zachar. 12. v. 1. Dicit Dominus, fingens spiritum hominis in medio ejus. Si ergo spiritus hominis fingitur in eo, non præexistit.

Responsio. Per spiritum hoc loco intelligi spiritum vitalem prout alibi sæpè Gen. 6. 17. cap. 7. 15. confer eundem ferè sensum habentem v. 15. Psalm. 33. prout quoque determinatio; *in medio ejus*, nempe in visceribus, indigitat; unde ad animam, non valet consequentia.

CAP. VIII.

De Personis Divinitatis in specie.

§. 1. **K**abbalista. Jam paucis Personas Hypotheseos nostræ Cabbalisticæ ad Dogmata vestra applica.

§. 2. Philosoph. Christian. His itaque spiritibus; tam Animabus scilicet, quam Angelis in certos ordines digestis, jam Dogmata Emanativa proponebantur, partim sub conceptibus Numerationum; partim & quidem potissimum per conceptus Personarum, sub forma maris & fœminæ propositarum: quarum sunt quinque apud vestrates: Macroprosopus scilicet: Pater & Mater: Microprosopus, & uxor ejus: ita ut prima referatur ad Coronam; secunda ad sapientiam: tertia ad intelligentiam: quarta ad sex subsequentes: & quinta ad ultimum.

Ubi primæ quidem in Novi Fœderis libris rarius fit mentio, tanquam occultissimæ: fortassis tamen ibi, ubi Paulus præter Patrem, etiam nominat Deum: ut 2. Cor. 11. v. 31. 2. Cor. 1. v. 3. Eph. 1. v. 3. 2. Thess. 2. v. 16. Nec non Petrus. 1. Pet. 1. v. 3. Quamquam hisce in locis textus Syriacus nullibi legat copulam: Sed Patrem designet expressè. Fortassis etiam ibi, ubi summus ille Dei affectus nempe *μακροθυμία* exprimitur, qua Phrasi septuaginta interpretes exprimunt *אֵל אֵלִים אֶרֶץ* Exod. 34. v. 6. unde hæc persona apud vos kabbalistas accepit nomen *אֵל אֵרֶץ אֲנֹפִין*: ut Luc. 18. vers. 7. ubi Syrus habet: *וּמִנִּי רִיחָה עַל יְהוֹן* & *protrahet spiritum suum super illis*. Item 2. Pet. 3. v. 9. ubi Syrus: *אֵל אֵרֶץ אֲנֹפִין לֹא צָרָה וְגוֹ* sed per protractionem spiritus sui erga nos non vult, &c. Sic eadem phrasis occurrit, Rom. 2. v. 4. 1. Pet. 3. v. 20. 2. Pet. 3. 15. Quamvis etiam nomen illud *אֵל אֵרֶץ אֲנֹפִין* seu Pater Misericordiæ, 2. Cor. 1. v. 3. à Vestratibus ad Macroprosopum referatur. (Videatur Apparat. Part. I. p. 7.)

§. 3. kabbalista. Sed quomodo reperies Patrem & Matrem?

§. 4. Philosoph. Christ. Patris quidem mentio in Scriptis Novæ Dispositionis fit sæpissimè: cui non tantum involvitur. Notio Macroprophi, ob apicem literæ Jod; sed etiam conceptus Matris: quia duæ istæ Personæ à kabbalistis vestris in per-

it was not to that degree originated. In this way, even if God gave the spirit temporal generation at the same time as universal, nevertheless, it does not follow that it originated at that time.

§52. XII. From Zechariah 12:1: "Thus declares the Lord, who stretched out the heavens and founded the earth and formed the spirit of man within him." If the spirit of man was fashioned at that time, it did not preexist.

I respond: By spirit in this place is meant the vital spirit, just as in other places (Genesis 6:17, 7:15). Compare almost the same sense in Psalms 33:15,^{lxviii} just as, also, 'the hearts' truly indicates the viscera, which has no consequence for the soul.

CHAPTER VIII

OF THE PERSONS OF THE DIVINITY IN SPECIES

§1. **The Kabbalist.** Now, how do you apply the hypothesis of kabbalistic physiognomies to your dogma?

§2. **The Christian Philosopher.** In this way, the spirits, to the same degree as the souls, as well as the angels, are arranged in a certain order. Now, the doctrine of emanation, previously explained, was partly in terms of the concept of the numerations, partly the concept of the five physiognomies that are in the forms of male and female: the Long-Faced One, the Father, the Mother, the Short-Faced One, and his Wife. The first corresponds to the Crown, the second to Wisdom, third to Intelligence, the fourth to the six subsequent *Sefirot*, and the fifth to the last.

The first, being hidden, is rarely mentioned in the New Testament. Perhaps, however, it is where Paul calls God something other than the Father, as in 2 Corinthians 11:31, 1:3, Ephesians 1:3, 2 Thessalonians 2:16, and also 1 Peter 1:3. Even though there is no place in the Syriac text where they are connected together, the Father is expressly designated. Perhaps it is where the highest state of God is truly expressed by "long suffering," which the Septuagint interprets as *arikh apayim*,^{lxi} from Exodus 34:6, from which kabbalists derive the name *Arikh Anpin*, "the Long-Faced One," as in Luke 18:7, where the Syriac has: "And he extends his spirit on them."^{lxx} The same in 2 Peter 3:9, where the Syriac has: "But in spreading his spirit on us, he does not want."^{lxxi} The same phrase occurs in Romans 2:4, 1 Peter 3:20, 2 Peter 3:15. Above all, was the name *abba d'rahma*, or Father of Mercy, in 2 Corinthians 1:3, which refers to your the Long-Faced One.⁶³

§3. **The Kabbalist.** But what do the Father and Mother correspond to?

§4. **The Christian Philosopher.** The Father is mentioned so often in the Scriptures of the New Testament that there is no need to cover it. The concept of the Mother is the point of the *yod* of the mark of the Long-Faced One. Because these two of your kabbalistic physiognomies

⁶³ See "Key to the Divine Names of the Kabbalah," *Kd* I.i.7.

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in perpetua dicuntur consistere Unione, nec unquam separari: Unde Notio Matris nihil aliud nobis designat, quam Amorosam illam Patris propensionem versus inferiora, de quo Amore videatur. Johan. 15. vers. 10. **וּמָקוֹם אֲנִי בְחוּבֵי** & *permaneo Ego in dilectione ejus.* Rom. 5. vers. 5. 8. Rom. 8. vers. 35. 2. Cor. 13. v. 11. 13. 1. Joh. 4. vers. 14. 16. Judæ. vers. 21.

§. 5. Kabbalista. Et Microprosopum ubi invenies?

§. 6. Philosoph. Christ. Cum Microprosopus à Vobis vocetur Filius, ita ut etiam generationis ejus, imò status ejus uterini, nec non lactationis & adolescendi, certi describantur modi (de quibus vid. Appar. Par. 3. pag. 181. 182. seqq.) dubium nullum est, quin ista applicari queant ad filium toties in Scriptis Evangelicis denominatum; quoniam in isto statu Anima Messiae jam ulterius descendit in illum Adami prioris gradum, ad quem applicatur Microprosopus. Nec difficile foret, speciales illos Microprosopi status ad specialia Oeconomiae Messianae tempora applicare, ab orbe scilicet condito, usque ad tempora novissima.

§. 7. Kabbalista. Tandem & de uxore quaedam repertienda tibi sunt.

§. 8. Philosoph. Christ. Ad uxorem sive Regnum cominodissime referri possunt omnia quae de spiritu Sancto dicuntur in Libris Novi Foederis; quia & vestrae denominationem spiritus S. ad metrum Regni referunt (vid. Appar. Par. 1. p. 682.) Confer. Luc. 15. v. 8. Ubi tamen notandum, ipsam quoque Ecclesiam, Spiritus Sancti praesentia gubernatam, & Messiae cohabitatione (licet nunc magis nunc minus) illustrem, ad hoc Regnum pertinere, quod nec à Vobis est alienum, quibus iste Gradus sapientissime dicitur **כְּנֶסֶת יִשְׂרָאֵל** seu Ecclesia Israelis. Quo referri possent loca Eph. 5. v. 23. 29. 32. Ap. 12. v. 1. c. 22. v. 17. c. 21. v. 2. 2. Cor. 11. v. 2.

§. 9. Kabbalista. Multa adhuc restarent specialiora; nimirum de Personis secundariis, quod nempe Pater alio respectu etiam dicatur Israel senex: Materque similiter, Tebhuna seu Intellectio. Item quod Microprosopus nunc dicatur Israel puer, nunc Jaakobh: Et quod Uxor, nunc Leah, nunc Rachel dicatur. Sed ad ista nolim te adigere fastidia.

§. 10. Phil. Christ. Refugerem ad communem vestram distinctionem, quod objecta haec divina vel Benignitatem praeseferant, vel severitatem: quorum Attributionum plures gradus vos per istas Personarum interfectiones designatis. Similem autem diversitatem quoad Personas nostras & nos è scriptis nostris facile erueremus.

§. 11. Sic & de ordinibus Angelorum Bonorum & malorum, in quos nimirum hi sub hoc statu redacti fuerint, nihil hic superaddam, (vid. Appar. Par.

IV. pag. 246. seqq. pag. 253. seqq. Et Pneumaticae Kabbalisticæ Tractatus. De Animabus autem Tractatus de Revolutionibus.)

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are described as being engaged in a perpetual union, they cannot be separated. From the mark of the Mother, the Father's love can only be designated as the propensity towards inferior things. Of this love, see: John 15:10: "[I] abide in his love." See also Romans 5:5, 8:35; 2 Corinthians 13:11, 13; 1 John 4:14, 16; Jude, verse 21.

§5. **The Kabbalist.** And where do you find mention of the Short-Faced One?

§6. **The Christian Philosopher.** Just as you call the Short-Faced One the Son, in this way his generation, indeed, during his stay in the womb, and also his lactation and adolescence, certainly describes a way⁶⁴ in which this undoubtedly refers to the Son in all evangelical Scriptures, because in His state as the soul of the Messiah, He descended into the grade of the First Adam, who is designated as the Short-Faced One. It would not be difficult to apply the particular standing of the Short-Faced One to the special arrangement of the temporal Messiah, certainly from the condition of bereavement until modern times.

§7. **The Kabbalist.** Finally, whom does the Wife of the Short-Faced One represent?

§8. **The Christian Philosopher.** To the Wife, or Kingdom, one can very easily apply all that is said of the Holy Spirit in the books of the New Federation, for among you, the denomination of the Holy Spirit conforms to the measure Kingdom.⁶⁵ Consult Luke 15:8, where it can be noted that the same assembly, currently governed by the Holy Spirit and cohabited by the Messiah (it is allowed now more or less), in that way pertains to this Kingdom, because nothing of yours is averse of this grade most often being called the *keneset yisrael*, that is, the Congregation of Israel. This is possibly referred to in Ephesians 5:23, 29, 32; Apocalypse 12:1, 22:17, 21:2; 2 Corinthians 11:2.

§9. **The Kabbalist.** Many of these, particularly the secondary personages, stay special. Truly, the Father, from another point of view, was called the Ancient of Israel; the Mother, similarly, was called *tevunah*, that is, Intelligence. Similarly, the Short-Faced One is sometimes called the Child of Israel, or Jacob. And the Wife is often called Leah, sometimes Rachel. But I do not want to discourse any longer on this subject.

§10. **The Christian Philosopher.** It is possible to take refuge in your common distinction because in the present, the object of this Divinity is either to be merciful or rigorous. Of these, you designate the many grades of attributes by the intersecting physiognomies, which are similar to our various personas, as can easily be found in our Scriptures.

§11. This also pertains to the orders of good and evil angels, which, undoubtedly, can be interpreted in terms of this belief, without adding anything to it.⁶⁶

⁶⁴ About this, see Abraham Kohen de Herrera, *Sha'ar ha-Shamayim*, Kd Liii.181–183.

⁶⁵ See "Key to the Divine Names of the Kabbalah," Kd Li.682.

⁶⁶ See Isaac Luria, *Sefer ha-Gilgulim*, Kd II.iii.246ff., 253ff.

CAPUT IX.

*De status istius tertii D. pravatione, sive
De Lapsu Animarum.*

9. 1. **K**Abbalista. Jam porrò enarra Hypothesin, de Animarum lapsu, eamque pro re natâ è scriptis vestris Evangelicis illustres. Nosti enim, assertionem nostram, quod Adam Protoplastes constituitur ex omnibus animarum individuis, ita ut quædam ad caput ejus, quædam ad oculos, quædam ad nâsum, & sic alia ad cætera membra ejus omnia pertinerent.

9. 2. Philof. Christ. Ponamus ita : inque unam locemus Rempublicam omnes Animarum materia subtilissima indutarum species & individua : istudque Regnum sive Exercitus, distinctus fuerit sub forma corporis humani, quasi per certa quædam membra sive in signia, membrorum istorum caractere variegata, sub Moderamine quidem Adami, sed summo Monarcha Messîâ. Ejusmodi sane corporis etiam mentionem facit Paulus, dum inquit Eph. 4. 5. 13. **עַרְמָא דְּכִהּוּא כְּלָן חַד** *Donc s'iamus omnes nos &c.* : **גְּבִירָא גְּמִירָא בְּמִשְׁחָתָא דְּקוּמְתָא דְּשׁוּמְלִיָּה** *unus vir perfectus in mensura stature plenitudinis illius (i.e. Fili DE I.)* Confer hic ea, quæ supra dicta sunt de statura Adami primi.) Sic idem mox pergit ibid. 5. 15. **דְּכָל מִדָּם דְּרִילָן יִרְבָּא בְּמִשְׁחָתָא דְּהוּיָו רִישָׁא** : **וּמִנָּה כְּלָה פְּנִירָא מִתְּרַבָּב** *Uc. quicquid est nobis, crescat in Christum, qui est caput.* Et ab eo totum corpus componitur & colligitur per omnes commissuras & in mensura unicuique membro ad incrementum ipsius corporis, ut per charitatem perficiatur adificium ejus. Sic idem loquitur Rom 12. 5. **הַכֵּנָא אֶפְּ חֵנָן דְּסִנְיָאָא** *Sic etiam nos, qui multi sumus, unum sumus* **וְגו' בְּמִשְׁחָתָא דְּהוּיָו** *corpus in Christo.* Et 1. Corinth. 12. 5. 27. **אֲנַתּוֹן דְּיוּ פְּנִירָא אֲנַתּוֹן דְּמִשְׁחָתָא** *Vos autem corpus estis Christi.* Et Eph. 5. 23. **אִיכְנָא דְּרֵאָה מִשְׁחָתָא דְּרִישָׁאָהּ** *דְּעִרְמָא וְהוּיָו מִיכְנָא דְּפְנִירָא* : **חֵלָף פְּנִירָא דְּאִירָתָא וְהוּיָו עִרְמָא** *Pro (bono) corporis ejus, quod est Ecclesia.* : **חֵלָף פְּנִירָא דְּאִירָתָא וְהוּיָו עִרְמָא** *Istud enim corpus suum non tum demum fabricabat Messias; sed membra dispersa iterum saltem colligebat.* Joh. 11. 52.

9. 2. Huic autem corpori insidiabatur Adam Belial, Prov. 6. 5. 12. id est, totum corpus sive exercitus corticum, 2. Cor. 6. 5. 15.

9. 3. Et quia præceptum erat Adamo, ut omnium metrorum divinorum, quæ arbores vocantur, Gen. 2. 5. 17. contemplationi indulgeret : potissimum autem ad arborem vitæ sese applicaret, per quam intelligitur Microprosopus, ubi tunc Anima Messîæ locum habebat : Ad Regni autem, sive partis fœmininæ studia ;
circa

CHAPTER IX

OF THE THIRD STATE OF DEPRIVATION, OR THE FALL OF THE SOULS

§1. **The Kabbalist.** Now we must explain the hypothesis of fallen souls and examine how your Gospels treat them. You are familiar, certainly, with our assertion that Protoplasmic Adam comprised all individual souls, in such a way that they extended from his head, eyes and nose to all other parts of his body.

§2. **The Christian Philosopher.** Let us resolve it in this fashion. You say that all souls of subtle matter, in species and individually, all congregate again in one place, Kingdom, that is, in an army that is made distinct in the form of the human body, distributed through members that signify various characters under the leadership of that Adam, but under the supreme monarchy of the Messiah. Paul mentioned a comparable temple of the body in Ephesians 4:13: "until we all attain . . . to mature manhood, to the measure of the stature of the fullness of Christ." Compare this to what was said above about the stature of the First Adam. The same then continues in verses 15–16: "Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love." He says the same in Romans 12:5: "so we, though many, are one body in Christ, and individually members one of another." 1 Corinthians 12:27: "Now you are the body of Christ"; and Ephesians 5:23: "even as Christ is the head of the church, his body, and is himself its Savior." The same in Colossians 1:24: "for the sake of his body, that is, the church." This body can only be made of the Messiah; however, the members were dispersed and bound together again (John 11:52).

§2. This is the body, however, that is ambushed by *Adam Beliyya'al* (Proverbs 6:12); that is, the complete body, or the strengthening of the shards (2 Corinthians 6:15).

§3. Adam was taught how all divine metrics, that were called trees (Genesis 2:17), give themselves up to contemplation. It is possible that this was applied to the tree of life, by which can be inferred the Short-Faced One, where the soul of the Messiah was located at that time. As for Kingdom, it favors the feminine part,

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circa quam, tanquam attributum divinitatis ultimum, sectionem etiam quærebant cortices atque malum; non accederet: hinc pars corticum fœminina, quæ à vestibus dicitur Lilith, tentasse dicitur partem animarum fœmininarum. 2. Cor. 11. v. 3. Ut studia fœminina in divinis amplecteretur.

§. 4. Quod cum in transgressione Præcepti divini fieret, & pars Animarum masculina ad illa pariter descenderet: totum corpus sive Exercitus corticum irruisse dicitur in corpus Adami; ita ut singula membra Mali, singulis membris Boni implicarentur: Unde Rom. 5. v. 12. Dicitur **כָּל־הָאָדָם בְּכַל־הוֹנָה עָבַר מוֹתָא כְּהִי** *in omnes filios hominis transit mors, in eo, quod omnes peccaverunt.* Confer. 1. Cor. 15. 22. **כָּל־אֲדָמָה בְּכַל־הוֹנָה מִי־חַיָּים** *In Adamo omnes filii hominis mortui sunt.*

§. 5. Ubi notandum, non tantum in nobiliora membra Adami, potiora quoque membra corticum subintrasse: (de quo multa in Tractatu de Revolutionibus cap. 2. &c.) sed profundius quoque corticibus immerfas fuisse partes exteriores corporis Adamitici, quam interiores, qualia fuerunt viscera nobiliora. Unde ad illas referimus animas Gentilium: juxta septem partes Corporis. (quæ sunt 1. Caput, 2. & 3. duo brachia 4. corpus 5. & 6. duo crura, & 7. membrum naturæ; singulæ suæ constantes decade:) divisæ in septuaginta classes, seu populos, quibus præfecti sunt eorundem Principes corticum, (videatur Daniel. 10. vers. 20. 21.) Ad viscera autem nobiliora interna referimus Animas Populi Israëliti & Fœderis antiqui.

§. 6. Effectus autem cladis hujus fuit Mors, sive privatio graduum priorum. Et quidem, quoad Animam Protoplastarum specialissimam, Descensus è Paradiso inferiori: e in Terram ipsam, atque corpus materiæ crassissimæ: Dominii Lucis Messianæ loco, dominium prævæ concupiscentiæ: Rationalitas & sensualitas, intellectus loco: captivatio sub corticibus &c. Quoad cæteras animas autem Immersio intra corpus corticum (conf. Col. 1. vers. 13. Hebr. 2. 14. 1. Pet. 2. vers. 9.) donec per viam generationis & ulteriora media alia exinde extrahantur. (videatur Tractatus de Revolutionibus.)

CAPUT X.

De statu postrema Restitutionis, ejusque Gradu primo.

§. 1. **K** Abbalista. Hactenus nobiscum locutus es: nunc id agendum tibi erit, ut ostendas Messiam vestrum Autorem esse Restitutionis.

§. 2. Philosoph. Christ. Omnia ad vestrum accommodabo caprum, salvis tamen Dogmatum nostrorum fundamentis. Nimirum hoc modo captivatum à corticibus Animarum genus, restituere in se suscepit Anima Messiae: quæ jam ulterius

(h)

conde-

for even though she is the last of the divine attributes, she sought out the sections of the shards that evil had not approached. This feminine part of the shards, which you call Lilith, can be considered the feminine part of the souls (2 Corinthians 11:3). This is how the favor of the feminine in the Divinity is embraced.

§4. The fact that when the divine precept was transgressed against, and some masculine souls descended to that level, the complete body, or the strong shards said to be in the body of Adam, this is how a single evil member was intertwined with a single good member. From this Romans 5:12, which says: "so death spread to all men because all sinned." Compare 1 Corinthians 15:22: "For as in Adam all die."

§5. Let us note, not all of the shards attached themselves to noble parts of Adam.⁶⁷ Rather, the shards invaded the exterior parts of the Adamic body more extensively than the interior parts, which were the more noble organs. This refers to the souls of the gentiles, which correspond to the seven parts of the body: 1) head; 2 and 3) the two arms; 4) the torso; 5 and 6) the two legs; and 7) the natural member. Each of these includes ten parts. These are divided into seventy classes or populations, which are overseen by the principle shards (see Daniel 10:20–21). The souls of the Israelites and the ancient faith attach themselves to the more noble internal organs.

§6. The effect of this disaster was death, or privation of the first grade. Indeed, this is how far the special soul of the Protoplastic Adam descended from the interior paradise in this earth, and was enclosed in the material body. They were deformed by that sin in their location of the divine light of the Messiah. The reason, senses and intellect of that place were captivated by the shards, etc. This is how far these souls, indeed, were immersed in the body of the shards (compare Colossians 1:13; Hebrews 2:14; 1 Peter 2:9). The methods by which they will be extracted from there is determined by their previous lives.⁶⁸

CHAPTER X

OF THE STATE OF SUPREME RESTITUTION: THE FIRST DEGREE

§1. **The Kabbalist.** Up to here, your explanation has been like ours. Now, you must show how your Messiah is the author of restoration.

§2. **The Christian Philosopher.** Everything you say can be accommodated while leaving our fundamental dogmas intact. Truly, this is the method of capturing the shards of those souls to be restored and received in the soul of the Messiah.

⁶⁷ This is fully discussed in Isaac Luria, *Sefer ha-Gilgulim*, Kd II.iii.252–255.

⁶⁸ See *ibid.*

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condescenderat in Exilium hoc usque ad illum gradum Adam prioris, ubi locum habet Regnum Emanativum: adeoque intelligi potest per nomen Schechinæ, sive gloriæ Divinæ cohabitantis. (Hic conferantur Johan. 1. vers. 14. Ubi notatur vox ἐσκήνωσεν: Joh. 5. 38. 2. Cor. 6. 16. cap. 13. vers. 3. Eph. 3. vers. 17.

§. 3. Itaque efficere voluit quatuor Gradibus: Nimirum

- (1.) Corpus corticum infirmando.
- (2.) Impugnando.
- (3.) Captivando.
- (4.) Destruendo.

Ut tandem hoc modo iterum in unum corpus colligeret Filios Dei dispersos Joh. 11. vers. 52.

§. 4. Sicut autem Corporis humana mensura est ejusdem Caput, octies sumtum: ita & corporis hujus mystici mensura haud incongruè statui potest, illius caput Messias: & ita quidem, ut quoad durationem mundanam singulis capitum dimensionibus tribuantur mille anni: juxta illud Apoc. 1. vers. 8. **אֲנִי אֵלֶּף אֶלֶּף אֶלֶּף אֶלֶּף** Ego sum Aleph, &c. quasi subinnueretur millenarius.

§. 5. Primum igitur Restitutionis gradum, Infirimationem scilicet Corticum Messias tribus instituit modis.

1. Animas per generationes producendo.
2. Productas accuratius secernendo.
3. Pertinaciores variis pœnis corrigendo.

§. 6. Primò igitur Animas è corticibus per varias Generationes produxit: id quod vestrates fieri dicunt secundum proportionem Corporis [Unde illud vestrum: *Non venturum Mesiam, donec omnes Animæ prodierint è corpore*,] Joamm. fol. 62. col. 1. Nidd. fol. 13. col. 2. Avoda fara fol. 5. col. 1.] Ita ut primò productæ fuerint animæ ad caput pertinentes: & sic porro usque ad pedes. Et quia productio hæc vel concernit membra interna, vel externa, hinc juxta proportionem mensuræ supra dictæ, nimirum humani capitis, productio membrorum interiorum & viscerum incepit cum Fidelibus, sive animabus nobilioribus, ab orbe condito, (seu ab ipso capitis vertice; usque ad finem corporis propriè dicti; (dantis pedibus;) ad quod vos etiam aliàs stringitis Israëllem [sicut Abrahamum ad brachium dextrum, & Iizchacum ad sinistram refertis.] Finitâ igitur corporis mensura, i. e. quatuor capitibus, quod est spatium quater mille annorum; censendum erit è corpore corticum jam productas fuisse omnes Animas nobiliores, Corporis Messianici antiqui: ad quas pertinet populus Fœderis antiqui: ita ut quicquid subsequenter temporibus ex illis natum est, omne per revolutionis medium reversum sit: quod ego in hac hypothese vestri causa admitto.

§. 7. Finitâ autem Pedum mensurâ, qui sunt symbolum Graduum Nezach Hod, seu superationis & Gloriæ, quos vestrates appellant duas medietates corporis; productæ censendæ erunt omnes animæ exteriores & Gentilium.

§. 8. Se-

They had previously descended in exile to the grade of the First Adam, which is the location of the emanation Kingdom and can be understood by the name *Shekhinah*, or the cohabitant of the divine glory. (This agrees with John 1:14, which denotes speech, John 5:38; 2 Corinthians 6:16, 13:3; Ephesians 3:17).

§3. She wanted to accomplish this in four degrees, specifically:

1. To enfeeble the body of the shards.
2. To attack them.
3. To take them captive.
4. To destroy them.

In this way the children of God who were dispersed will finally be reunited in a single body (John 11:52).

§4. However, just as the head establishes the measure of the human body, it being eight times the length of the head, so, too, can the mystical body be measured without incongruity, from the head of the Messiah. In like fashion, indeed, for as long as the duration of the world, a thousand years is attributed to each dimension of His head, as in Apocalypse 1:8: I am the aleph, etc., that signifies one thousand years.

§5. The Messiah establishes the first grade of restoration by enfeebling the shards in three ways:

1. Bringing forward the souls through generation.
2. Consecrating those properly brought forward.
3. Correcting the obstinate ones with various pains.

§6. First, He extracts the souls from the various generations of shards; this is what you call the second proportion of the body.⁶⁹ In this way, the souls corresponding to the head are the first produced, and from there, the process continues on to the feet. Some of those extracted had been mixed with the internal organs, some external, in the proportion mentioned above. The human head extended the internal and visceral organs beginning with the faithful, or the most noble souls put together in a circle or the same crown of the head, it is said completely to the end of the same body (except the feet), to which you Israelites are bound (just as Abraham is associated with the right arm, and Isaac the left). When the measure of the body is finished, that is, of four heads, which is the expanse of four thousand years, the shards will be extended through the bodies of the most noble souls. The body of the ancient Messiah extends to the people of the ancient faith. In this fashion, those of subsequent times are from this born, all made by the reverse of this median revolution, which I admit is in your hypothesis about causes.

§7. The feet are symbolized by the grades of *Neẓah* and *Hod*, that is Lasting Endurance and Majesty, which you call two middle points of the body. When the feet are finished being measured, production will be extended to all exterior and gentile souls.

⁶⁹ This comes from your belief that the Messiah will not come until all of the souls are gone from the body (Talmudic references: *Yebamot* 62a; *Niddah* 13b; and *Avoda Zarah*, 5a).



§. 8. Secundò Infirmationem Corticum Messias etiam instituit, animas ita productas accuratius fecernendo; ita ut interiores ad peculiare Fœdus vocatas, methodo Legis ad vitam Divinam promoveret; easque vero & genuinò DEI cultu & cæteris segregaret; atque ita præpararet ad perfectionem aliquando temporibus Messia obtinendam, [Hebr. 11. ψ. 40. Dan. 12. ψ. 13.] siue per revolutionem Matth. 11. ψ. 14. siue per resurrectionem Matth. 27. ψ. 52. 53. Apoc. 20. ψ. 6. Exteriores verò methodo Philosophiæ expoliit, vel ad profelytismum; vel ad revolutionem intra populum Fœderis obtinendam. Et hæc est Electio illa, quæ à Vestratibus כָּרוּר in Novo Fœdere ἐκλογῆς; & Syris צְבִיּוֹת dicitur: Secretio scilicet ad Fœdus, & Ecclesiam tam priscam (Rom. 9. ψ. 11. cap. 11. vers. 28. Act. 13. vers. 17.) quam recentem (Act. 9. v. 15. Rom. 11. v. 5. 7. 1. Thess. 1. v. 4. 2. Pet. 1. v. 10. Act. 15. v. 7. 1. Cor. 1. v. 27. 28. Ubi ἐκλογῆς & κλησις v. 26. pro synonymis habentur. Item, Jac. 2. v. 5. Matth. 24. v. 22. 24. 31. Marc. 13. v. 20. 22. 27. Luc. 18. v. 7. Rom. 8. v. 33. Col. 3. v. 12. 2. Tim. 2. v. 10. Tit. 1. v. 1. 1. Pet. 1. v. 1. 1. Pet. 2. v. 1. Ap. 17. v. 14. sed Matt. 20. v. 16. &c. 22. v. 14. Electi, idē sunt ac selecti Boni.) Prout similis selectio olim facta est post lapsum corticum, ubi animæ in unum corpus secretæ sunt sub capite Messia Eph. 1. v. 4. quæ deinde, postquam sub Adamo lapsæ essent v. 7. sub idem caput iterum reducebantur v. 10. & quidem certo ordine, ita ut quæ determinatæ & limitatæ quondam fuissent ad loca priora, adeoque ad caput pertinerent, prius etiam purificarentur (tanquam eandem formam Capitis habentes. Rom. 8. vers. 29.) per martyria scilicet. Hinc illud quod Syrus hic dicit קָרַם סָם, prior loco posuit; וְשָׂרָם קָרַם sub priori signo collocavit &c. (confer, 2. Thess. 2. v. 13. 2. Tim. 1. v. 9. 1. Pet. 1. v. 2.)

§. 9. Tertiò, Infirmationem corticum Messias etiam instituebat, animas pertinaciores variis poenis corrigendo: tam corporalibus, quam gehennalibus: quod in vestri gratiam similiter addo: quia juxta Vestrates, omnis poena Dei correctiva est, non exterminativa.

CAP. XI.

De secundo Gradus Restitutionis Animarum.

§. 1. S Ecundo Messias quoque restituit Animas, Cortices impugnando; tam per se, quam per suos. Postquam enim finita esset Corporis proprie dicti (in productione Animarum ex Adamo Beliale) mensura; quatuor scilicet Capitum; nimirum circa finem millenarii mundi quarti; quæ est plenitudo illa temporis, Gal. 4. ψ. 4. Eph. 1. ψ. 10. (ubi vox ἀνακεφαλαιώσασθαι repetitam hanc simul capitum mensuram connotare videtur.) Ipsa Anima Messia cortices aggrediebatur cominùs, ut corpus illud Israëliticum, nunc è corticibus omninò extrā-

§8. Second: Once the shards that had been placed in the Messiah are made infirm, the souls in this way will be produced with care to sacredness. The interior ones will be called to the particular faith, promoted by the choice of a divine life, and those segregated to the true and genuine cult of God to the others. Thus, the times when the Messiah will hold forth to perfection will be prepared for (Hebrews 11:40; Daniel 12:13), either by revolution (Matthew 11:14), or by resurrection (Matthew 27:52, 53; Apocalypse 20:6). He instructed the external ones with the truth of philosophy, either to proselytize them or to keep them by revolution in the population of the faithful. And this is election, which you call *berur*, in the New Federation 'chosen,' and in Syriac *zēvayot*. Separated evidently by faith and the ancient church (Romans 9:11, 11:28; Acts 13:17) or modern (Acts 9:15, Romans 11:5, 7; 1 Thessalonians 1:4; 2 Peter 1:10; Acts 15:7, 1 Corinthians 1:27, 28, where two different forms of the word for 'chosen' are used). The same in James 2:5, Matthew 24:22, 24, 31; Mark 13:20, 22, 27; Luke 18:7; Romans 8:33; Colossians 3:12; 2 Timothy 2:10; Titus 1:1; 1 Peter 1:1, 2:1; Apocalypse 17:14; but Matthew 20:16 and 22:14). The elect signify those who are chosen for good, just like the selection made at the time when the shards fell, when the souls were separated in one body under the dominion of the Messiah (Ephesians 1:4), while, after that time, they fell under Adam (verse 7), and were returned under the same head (verse 10), and indeed, in a certain determined and delimited order, at a certain time in the prior location. Those who had previously been at the head were purified (as if they had formed the head, Romans 8:29), that is, by martyrdom: "For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers" (compare 2 Thessalonians 2:13; 2 Timothy 1:9; 1 Peter 1:2).

§9. Third: The Messiah instituted the weakening of the shards, correcting the tenacious souls with various pains, to the degree of the body, even hell. You agree with this and add that all pains of God are for correction, not extermination.

CHAPTER XI

OF THE SECOND DEGREE OF THE RESTITUTION OF SOULS

§1. The second method by which the Messiah will have restored souls is by attacking the shards, both by Himself and by His disciples. After that, the measure of the body will have been taken, as already discussed (by extracting the souls from *Adam Beliyya'al*), the length of four heads, around the end of the fourth millennium of the world, which is the plenitude of that time (Galatians 4:4; Ephesians 1:10, where the repetition of the phrase "fullness of time" connotes the same measure of the head). The soul of the Messiah will attack the shards in close combat, so that the body of the Israelites will be completely extracted from those shards that had already been

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Atum, ulteriùs expurgaret: Gentiles verò sive exteriores animas) hæctenus etiam productas & ad membra superna pertinentes,) in illos gradus deduceret, quibus tractaverat internas: Fœderis nimirum cultusque puri &c. Inferioresque tandem & sub pedum mensura contentas ulteriùs educeret è potentia corticum. Ubi obiter annoto, recenter extractas semper difficillimæ fuisse tractationis, Ecclesiæque puriori graves: prout & vestrates animadvertunt de Profelytis.

§. 2. Atque hoc est Tempus Fœderis Novi, per sacrificium ipsius Messiaë sanciti ad impetranda pro animabus sanctificandis nova & ulteriora auxilia: Jamque Anima Messiaë in illo supponenda est Adami primi loco, in quo Regnum consistere concipitur, quoniam ad Regnum à vestratibus refertur Messias: ita tamen, quatenus illud est in copula cum Microprosopo: unde etiam Agno tribuuntur omnia septem metra inferiora Apoc. 5. vl. 12. (conf. Ap. 3. vl. 1.) Et omnia quidem Basilix & Messiaë attributa jam à rigoris & vehementiæ sive fortitudinis gradu (quæ Gebhurah vobis dicitur) influxum habuerunt, (juxta Matth. 11. vl. 12.) unde etiam Nomen **משׁיח**, quod Messias assumfit, habet numerum 386. id est, Nominis **אלהים** cujus numerus est 86. quatenus istud influit in tres mundos, ut decem singulorum numerationes ascenderent ad plenitudinem Decadis suæ, unde 300. Hoc enim metro potissimum opus fuit ad impugnandos cominùs Cortices. Quamvis alias nomen **משׁיח** exhibeat totum systema emanativum: nimirum Jod cum Apice, coronam cum sapientia, prout in Tetragrammato. Schin intelligentiam (vid. Appar. in lib. Sch. Part. 1. p. 694. unde & tres literæ **שׁמח**, de quibus Liber Iczirah, in Tikkurum, & in libro Parder Rimmonim Tract. 27. c. 3. exponuntur de tribus prioribus.) Vav autem denotat sex membra subsequencia. Et Ajin quidem denotat fundamentum, sed applicatum ad Regnum, ceu fons in mare influens. Ubi notandum, quia jam erat tempus, cum copula institueretur tam inferior quàm superior: quod duæ Literæ Fœmininæ Tetragrammaticæ propterea mutatæ sint in tales, quæ connotant Masculinitatem: quoniam etiam Schin Matris, denotat tres Patres. (Unde & in Nomine **אבנ**, qui erat alter à Messia, literæ Tetragrammaticæ tantùm masculinæ sunt.) In se autem,

Messias quoad nativitatem fuit in

Quoad circumcisionem & Baptismum in

Quoad officium Propheticum in gradibus Prophetis, qui sunt

Quoad officium suum regium in gradu Regio. s. in

Quoad officium suum sacerdotale; s. respectu Passionis in

(Quod enim tempore Messiano hi gradus permutandi & Sacerdotes ad severitatis; Levitæ autem ad Benignitatis metrum reducendi sint, expressè docet Liber Revolutionum Part. 1. cap. 23. §. 11.)

Malchuth s. regno.

Jesod s. Fundamento.

(Gloria.

Nezach, Hod: s. Superatio &

Tiphereth s. Pulchritudine.

Gebhurah s. Rigore.

Ertan-

purified. The gentiles—actually, the external souls that will have been produced by this point and extended to the upper members—will be brought down to those degrees to which He drags the internal ones, namely, the federation of the pure cult, etc. And the inferiors, those previously contained under the measure of the feet, will at last be liberated from the power of the shards. Now, it is necessary to note that recent extracts are always difficult to handle and a burden to the pure church, just as you have observed from proselytes.

§2. When it is time, the New Federation will be established through the sacrifice of the sanctified Messiah. The souls will achieve a new consecration and more advanced support; and the soul of the Messiah will be substituted in place of the First Adam, which consists of Kingdom, because you refer to the Messiah as Kingdom. In this fashion, nevertheless, as far as that is connected with the Short-Faced One, whence all seven inferior metrics are assigned to the lamb (Apocalypse 5:12; compare Apocalypse 3:1). And, indeed, all royal and messianic attributes will now receive a strong degree of a rigorous and vehement influx (which you call *Gevurah*; as in Matthew 11:12), from which comes the name *yeshua*, assumed by the Messiah, which has the number 386, that is, the name *elohim*, whose number is 86, from His influence on the three worlds, how ten individual numerations will ascend to the plenitude of the decade, whence 300. This particular number makes possible the work of hand-to-hand attack against the shards. Nevertheless, this name *yeshua* represents the entire emanative system, specifically: *yod*, with its tip on the end, signifies the Crown with Wisdom, as in the Tetragrammaton; *shin*, Intelligence;⁷⁰ *vav*, the six subsequent numbers; and *ayin*, Foundation, as applied to Kingdom, as the spring is influenced by the sea. It is necessary to note here that when the time comes for the union to be instituted, whether inferior or superior, that the two feminine letters of the Tetragrammaton will be changed in such a way that they connote the masculine, because the mother letter *shin* will denote the three Fathers (this is why in the name *yohanan*, another name of the Messiah, not all of the masculine letters of the Tetragrammaton are present). In Himself then,

The Messiah during His nativity was in
During His circumcision and baptism, in
During His calling as a prophet, in the
prophetic grades, which are

Malkhut, or Kingdom
Yesod, or Foundation

Nezah, or Lasting Endurance; and *Hod*, or
Majesty

During His royal calling, in the grade of king,
which is

Tiferet, or Beauty

During His priestly office, which corresponds
to the passion, in

Gevurah, or Power⁷¹

⁷⁰ See "Key to the Divine Names of the Kabbalah," *Kd* I.i.694, about the three letters *alef*, *mem*, *shin*. About this, see the *Sefer Yezirah*, the *Tikkune Zohar*, and Moses Cordevero, *Pardes Rimmonim*, tractate 27, chapter 3.

⁷¹ This is because during the time of the Messiah, the grades changed: Priestly to Severity; Levites were reduced to the numeration of Compassion, as is expressly taught in Isaac Luria, *Sefer ha-Gilgulim*, chapter 23, §11 (*Kd* II.iii.336).

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Et tandem quoad sessionem ad dextram Patris in gradu dextræ,

Chesed f. Benignitas.

§ 3. Adeoque Messias cortices nunc aggrediebatur tam in genere & in astrato: quam in specie, & in concreto.

§. 4. Et sicut quatuor potissimum sunt Corticum species: (de quibus videri potest Pneumaticæ Cabbalisticæ Tractatus prior:) qui in sacris Ezech. 1. ♀ 4. dicuntur:

Negah f. splendor (quem indifferentem dicitis ad bonum & ad malum.)

Ignis:

Nubes magna; &

Ventus tuibinis veniens ab Aquilone. Item 1. Reg. 19. ♀ 11. 12.

Vox silentii tenuis.

Ignis.

Terræ motus, &

Spiritus grandis & fortis dissipans montes & confringens petras. Conf. Gen. 1. ♀ 2.

Sic à scriptoribus Novi Fœderis iidem intelligi videntur per

1. Materiam seu carnem.
2. Peccatum.
3. Satanam, &

4. Mortem: (quorum Applicationem in aliud Tempus differimus:)

Atque singulos hos Cortices aggressus est Messias; eosque aggredi suos edocuit; ut in agno quasi exercitu impugnarentur.

§. 5. Primus igitur congressus est, quem Messias instituit cum Materia, sive carne, ejusque amore: hanc enim (1.) Ipse assumpsit. (2.) abnegavit. (3.) in aliis sanavit. (4.) passionibus subjecit. (5.) glorificavit.

Assumpsit autem pravâ libidinis concupiscentiâ (quam Jezer hara vocatis, & ad omnes generationes concurrere dicitis) non pollutam, sed à spiritu sancto in Matre Virgine ad polificationem fermentatam; quæ ultima dici posset primæ matris revolutio, ita ut, quæ virgo peccatum introduxerat, Virgo etiam salutem pareret. Et huc pertinet locus ille in Sohar. sectione: Beschallach col. 92. (Marti fol. 52. b.) Fissio maris rubri à seniore dependet. Dixit R. Schimeon: Cerva quædam datur in terra, propter quam Deus sanctissimus, qui benedictus sit! multa facit. Cum illa clamat, Deus sanctissimus, q. b. f. ! audit clamorem ejus, & suscipit vocem ejus: & cum mundus opus habet misericordia, tanquam aquis; ipsa edit voces: & Deus sanctissimus, q. b. f. ! audit vocem ejus, atque propitius est mundo. Quò pertinet illud quod scriptum est. Pl. 42 v. 1. Sicut cervus glocitat erga fontes aquarum. Et quando vult parere, ipsa clausa est, ab omni latere. Deinde venit & ponit caput inter genua sua, & clamat, & edit voces, & Deus sanctissimus propitius est ipsi; Eique destinat serpentem quendam, qui mordet verenda ejus, eandemque aperit,

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And finally, during His stay at the right of
His Father,

Hesed, or Love

§3. The Messiah will now attack the shards in their generic types, and in concrete species.

§4. There are four possible species of shards,⁷² as in the scripture of Ezekiel 1:4, which says:

Nogah, or splendor (which is indifferently said of good and evil)

The fire

The great cloud, and

The turbulence that comes from the north wind (see 1 Kings 19:11, 12)

The silent and tenuous voice

Fire

Earthquake, and

The great and strong spirit that dissipates mountains and breaks stones (compare Genesis 1:2)

In the New Testament, they are called:

1. Matter or flesh
2. Sin
3. Satan, and
4. Death (whose application we will explain at another time)

As soon as the Messiah becomes aggressive towards the shards, He will instruct His followers to work hard to attack.

§5. The Messiah used love to institute the first battle against matter. Specifically, (1) He absented Himself; (2) renounced; (3) restored others; (4) was subjected to the passion; (5) was glorified.

He absented Himself to avoid being polluted by the depravity of libidinous desire (which you call *Yezer ha-ra* and agree that it attacks each generation); indeed, the prolific passion of the Holy Spirit in the Virgin Mother can be called the first revolution of the mother. Because a virgin introduced sin, a virgin gave birth to the cure. This pertains to the passage in the *Zohar*:

“hence the expression, ‘as difficult as the dividing of the Red Sea,’ because this depended on the Holy Ancient One.” Said R. Simeon: “There is a certain hind on earth for which the Holy One, blessed be He, does many things: when she cries he hearkens to her afflictions and delivers her. When the world is in need of mercy, of water, she cries aloud and the Holy One answers her prayer. This is signified by the verse: ‘As the hind panteth after the water brooks, . . .’ (Ps. XLII,2). When she is about to bear a child and is in difficulty, she puts her head between her knees, and cries bitterly, and the Holy One sends a serpent which stings the place, and straightway deliverance comes to her.”⁷³ ^{lxvii}

⁷² As can be seen Isaac Luria, *Sefer ha-Gilgulim*, cited previously.

⁷³ *Zohar, Beshalah*, 52b., Simon-Sperling translation, 3:160.

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& diffundit locum illum; unde statim parit. In quæ verba sic commendatur R. Naphthali F. Jacobi Elchanan in libro Emek Ha'melech fol. 57. col. Schechinah vocatur **וַיַּמְדֵּ** Mare, quatenus 50. portas accipit à matre superna: & ipsa est Mare imum, & **וַיַּמְדֵּ** finis omnium graduum. Et ipsa est Virgo, cujus matrix angusta est, & amatur à marito suo: & virginitas ejus semper redit post singulos concubitus. Non enim ita se habet ut mater superna, quæ semper in copula est. Sed Schechinah opus habet, ut ipsi diffundatur locus, ille: juxta mysterium Fissi Maris; & tunc parit Messium. Atque hoc dependet à seniore sanctissimo, ut findat mare duodecim tribubus: & fissione hac influxum in illas demittat. Quod autem de Cerva dicitur, illam esse oclusam, sensum habet istum: quod sit in dolore partus, juxta Gen. 3. v. 16. Et Cortices ibi sint. Et sequentia conveniunt cum Allegoria sapientum nostrorum b. m. Quod nimirum hæc Cerva non patiat, donec serpens veniat, eamque mordeat in utero, eò quod hic sit angustus. Ubi per Cervam intelligitur Malchuth, s. Regnum: Serpens autem, qui eam mordet, est Cortex &c. Tempore ergo venturo Messiano illam affligent dolores partus, antequam pariat Messiam &c. &c. Hæc ibi. Quæ propterea saltem allegantur, ut (juxta communem Regulam vestram; cum dicitis: Id quod accidit Patribus (i. e. supernis) accidit & liberis (i. e. infernis.) appareat nihil esse absurdi, si Mater Messie dicatur Virgo, juxta Jesh. 7. v. 14. De aliis autem Messianæ Nativitatis Circumstantiis nihil hic addemus, ne nimis digressionibus dilabamur à scopo propositæ brevitatis.

§. 6. Prout autem carnem quidem & crassissimam materiam assumpsit Messias, ita (2) omnem hylophiliam seu rerum materialium Amorem generosissimè iterum abnegavit: omni philautiâ exuta formam servi assumendo Phil. 2. v. 7. nec ullis carnis commoditatibus indulgendo. Unde & ad augendum carnis propriæ contentum Galilæam elegit & Nazaretham, ubi conciperetur & educaretur, fabrilique opera vitam sustentaret. Prout & officii sui tempore omnem honoris fucum quam studiosissimè evitavit.

§. 7. Sic quoque (3) in aliis variis carnis imbecillitates à Corticibus plerumque exortas [Luc. 13. v. 11.] sanavit; liberatosque hoc modò à Satana ad sua applicuit studia: [quod alii exorcistæ efficere minimè poterant: Luc. 11. v. 24. 25. 26.]

§. 8. Tandem autem (4) Carnem propriam doloribus atrocissimis subjecit; donec (5) eandem plane in vehiculum commutaret æthereum. Act. 9. v. 3. Similem autem philautiæ abnegationem, crucisque susceptionem etiam suis mandavit [Matth. 16. v. 24. cap. 10. v. 38. Marc. 8. v. 34. Luc. 9. v. 23. cap. 14. 27. c. 17. v. 33.] unde dehinc tempora martyriorum, qualia vobis dicuntur Dolores Messiani [vid. Col. 1. v. 24.] ad quæ singuli tenebantur conferre supplementa quædam. Et hæc de Cortice primo, nempe Materia.

§. 9. Secundum congressum instituit cum Peccato, tam Univerforum, sive Mundi; quam singulorum: ubi specialiter intelligitur prava illa concupiscentia, quæ à vobis Jezer hara vocatur è Genes. 6. vers. 5. & Angelus sinister, sive Mors [Conf. 2. Cor. 12. vers. 7.]

§. 10. Mun-

In these words, the commentator R. Naphtali Bacharach, in the book *Emek ha-Melekh*, calls the *Shekhinah yam*. This is the lower sea, and *sof*, the end of all grades. She is the virgin whose womb is constricted and is loved by her husband; and her virginity is returned to her after each carnal union. But she is not in this comparable to the Supernal Mother, who is always in copulation. But the *Shekhinah* has the job of despair in that place about the matter of the mysterious splitting of the sea, when the Messiah was born. The very saintly Ancient One determined how the sea is split into twelve tributaries; and the influx was sent down through this split. When it is said that the hind is obstructed, it means that she will engender in pain, as in Genesis 3:16; and these are the shards. Everything that follows agrees with the allegory of our wise ones, specifically that this hind would never have given birth if the serpent had not bitten the womb, because it was narrow. By the hind is meant *Malkhut*, Kingdom; and the serpent that bit her is the shard, etc. Therefore, the Messiah came at the right time because before the Messiah was born, there was the despondency over the anguish of childbirth. Therefore, nothing alleged here—like your universal rule which says that whatever conforms with the father (that is, supernal) conforms to the child (that is, inferior things)—appears at all absurd, if the mother of the Messiah is called virgin, as in Isaiah 7:14. We will not add anything here of the other circumstances of the nativity of the Messiah, so as not to be carried away from the proposed aim, which is brevity.

§6. However, just as the flesh and material shards were rejected, the Messiah, in this fashion (2) most generously renounced all material goods, that is, the love of material things; and He rejected and renounced all forms of selfishness (Philippians 2:7), not permitting Himself to indulge in any of the pleasures of the flesh. Also, to augment even more the scorn of His own flesh, He chose to be a Galilean and Nazarene, where He was taken in and educated, sustaining Himself by working as an artisan. In this way, He dutifully spent His time honorably, while studiously avoiding being a drone.

§7. Thus, also (3), He prevailed upon all the various carnal weaknesses of the shards (Luke 13:11), and restored them, liberating them in this way from Satan and his studious application (which the other exorcists are barely able to do; Luke 11:24–26).

§8. At last, (4) He subjected His own body to the most atrocious suffering; and then (5) while still in the body, He was communicated to the ether (Acts 9:3). Similarly, He renounced selfishness and committed Himself to taking up the cross (Matthew 16:24, 10:38; Mark 8:34; Luke 9:23, 14:27, 17:33), which is why this is called the time of martyrdom, which you call the suffering of the Messiah (see Colossians 1:24). This is preserved by each individual, gathered to be completed in this way. This is the first truly material shard.

§9. The second combat will be instituted against the sin of the universe or world, as much as the individual. This refers specifically to that evil inclination, which you call *Yezer ha-ra* (Genesis 6:5), and the Sinister Angel or Death (see 2 Corinthians 12:7).

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§. 10. Mundum igitur, siue prava multitudinis errantis Exempla impugnavit, (1.) Exemplo vitæ sanctissimæ & verè Divinæ : [Joh. 8. vers. 46. cap. 16. vs. 33. Luc. 23. vs. 47.] similemque non tantum & à suis desiderat Matth. 5. vs. 16. [ad cuius imitationem multum conferret, si in hunc finem peculiaria institueretur Exercitia.] Sed & singulari Spiritus sancti auxilio in suis mundo sese opposuit Joh. 16. vs. 8. (2.) Mundum quoque impugnavit purificatione cultus divini [quæ cultus purior omnique idololatriæ suspitione vacans unicum est, semperquæ fuit genuinæ Ecclesiæ signum, juxta Vestrates.] Ut nimirum Pater invocetur & laudetur cum nomine filii commemoratione, ceu auctoris Novi Fœderis, omiſſa mentione Patrum, ad quos spectabat Fœdus antiquum : & expurgatis omnibus Idololatriæ scintillis [Joh. 4. vs. 21. 22. 23. 24. Joh. 14. vs. 13. cap. 15. vs. 16. cap. 16. vs. 23. 24. 26.] Et hæc est vis phrasæ *ἐπι καλῶμεν* id est, in precibus & benedictionibus præter Nomen Patris, nomen Messicæ commemoro, ita ut Deus dicatur Pater Domini nostri Jesu Christi [2. Cor. 1. vers. 3. cap. 11. vers. 31. &c.] Vide Act. 2. vs. 21. cap. 9. vs. 14. 21. cap. 22. vs. 16. Rom. 10. vs. 12. 13. 14. 1. Cor. 1. vs. 2. 2. Tim. 2. vs. 22. [Conf. 1. Pet. 1. vs. 17. Col. 3. vs. 17. Eph. 5. vs. 20. Heb. 13. vs. 15.] Unde si vos ad nostrum converteremini Evangelium, retentis precibus ritibusque vestris (tanquam patriis, non tanquam Fœderis notis) nullâ opus haberetis immutatione alia, quâ ut in Benedictionibus vestris (quæ & nobis ita injectæ sunt, Col. 3. vs. 17. Conf. Rom. 1. vs. 8. 1. Cor. 10. 31 Eph. 5. vs. 20. 1. Thess. 5. 18. Heb. 13. 15. 1. Pet. 2. 5.) istius Nominis superadderitis, commemorationem : & quando in Benedictione vestra *יהוה*, siue confitemur &c. Genua flectitis, ad Nomen Dei superadderetur hoc Epitheton, Pater Domini nostri Jeschua Meschicha (qui est sensus loci Paulini Phil. 2. vs. 10. 11.) Istique Messicæ suæ canerentur è Psalmis laudes.

§. 11. Pravam autem concupiscentiam singulorum, unde omnia peccata actualia erumpunt, duplicibus impugnavit armis : nimirum Methodo singulari, & auxilio infallibili.

§. 12. Methodus Christi ut evidentius appareat, sciendum est : triplicem esse in universum ad virtutum culturam methodum. Prima est Philosophiæ & naturæ, qua quis ob finem Summi Boni per Actum virtutis moralis, Affectum moderari præsumit : per quam, ob nimiam Naturæ lapsæ imbecillitatem, & Corticum impediendum vigorem, omnisque auxilii specialioris defectum, propriis viribus homo ad verum scopum eniti haud valet.

Methodus secunda est Fœderis antiqui & Legis, qua quis ob speciales Dei promissiones & communicationes, expressiori Legis scriptæ viâ insisteret ; sacrificiorum beneficio vim Corticum infringere, & peculiaribus meditationibus, (quas vos Cawanoth appellatis) ad praxin virtutis sese dirigere contendit. In qua tamen ad perfectionem pariter haud patet via. (Conf. Matth. 5. vs. 20.) quia Natura hîc tamen, quæ talis operatur ; prava concupiscentia, quamvis commissa ejus per victimas expientur, ad similes actus sæpius recurrit, nec funditus infringitur, & auxilia saltem concurrunt inchoata non consummata.

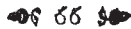
Tertia

§10. Next, He will effectively combat the many examples of depraved sinners (1) by the example of His most sanctified life and divine truth (John 8:46, 16:33; Luke 23:47), and thereby, diminish the less desirable (Matthew 5:16). In imitation of Him, many will gather together to exercise this particular institution. In particular, the Holy Spirit will assist in opposing it in this world (John 16:8). (2) Also, He will capably attack them through the purification of the divine cult (which is unique in being purer and more free from the suspicion of idolatry; this is always the sign of the genuine church, as you say). Truly, the Father was invoked and praised with the commemoration of the name of the Son, just as the author of the New Testament, omitting mention of the Father, observed that the Old Testament expurgated every trace of idolatry (John 4:21, 22, 23, 24; John 14:13, 15:16, 16:23, 24, 26). This is the power of the invocation, that is, in the prayers and benedictions, in addition to the name of the Father. I mention the name of the Messiah, because God is referred to as the Father of our Lord Jesus Christ (2 Corinthians 1:3, 11:31, etc. See Acts 2:21, 9:14, 21; 22:16; Romans, 10:12, 13, 14; 1 Corinthians 1:2; 2 Timothy 2:22; 1 Peter 1:17; Colossians 3:17; Ephesians 5:20; Hebrews 13:15). This is why if you convert to our Gospels, you will still retain your prayers and rites (just as our fathers did, though this is not known about the Federation). It will not take any work to change this, because, as we are taught, your benedictions are ours, as well (Colossians 3:17; Romans 1:8; 1 Corinthians 10:31; Ephesians 5:20; 1 Thessalonians 5:18; Hebrews 13:15; 1 Peter, 2:5). We just add the name in commemoration. When, in your blessing *modim*,^{lxviii} or the confession, etc., you bend the knee to the name of God, this epithet is added: "Father of our Lord Jesus the Messiah" (which is the sense of the passage of Paul to the Philippiens 2:10, 11). These are the praises of the Messiah which are sung in the Psalms.

§11. He will use two weapons to defeat the perversion of singular sin, from which all other sins actually burst forth: the distinct method; and the infallible auxiliary.

§12. The method of Christ is plainly manifest and known, there being three ways to cultivate virtue in the universe. First is philosophy and nature, through which moderation should be instituted as the way to achieve the greatest good through virtuous and moral action. But because of the weakness of fallen nature and the vigorous impediment of the shards, man, who is deprived of this particular auxiliary, fails.

The second method is the Ancient Federation and laws, whether God expressed them by promises and special communications, or in writing. Sacrifices help weaken the life of the shards; and particular meditations (which you call *kavvanot*) are directed to reach towards the practice of virtue. However, this way to perfection cannot equal an open life (consult Matthew 5:20), because nature works in such a way that the same atoning victims, being fundamentally impaired, often repeat the same depraved sins, and the auxiliaries rush together in an inchoate, incomplete form.



Tertia igitur est Christi methodus, qua quis

(1) Ob spem vitæ perfectissimæ in unione cum Deo consistentis (Matth. 5. v. 38. Joh. 17. v. 23.)

(2) Abnegata non saltem omni Equitate (Matth. 16. v. 24.) sed & omnibus viribus propriis (Luc. 14. v. 28-33.)

(3) Circa omnem actum moralem ad primum affectus cujuscunque motum (Matth. 5. v. 22. 28. 29. 30. in cujus rei gratiam studium catecheticum de agnoscendis & observandis affectibus peculiare insigniter prodest:)

(4) Patrem cœlestem ardenti Fide. (plorat.

(5) Ob Fœdus novum per Messiam sacrificio proprii corporis sancitum, im-

(6) Ut Spiritus Sancti auxilio affectum præsentem subigat,

(7) Actumq; hunc ad Christi præcepta, internum Mosaicæ Legis sensum ubiq; inculcantia [quæ à nobis specialiter excerpta & in jubentia, prohibentia & mystica distincta sunt, sicut vos præcepta vestra 613. excerptistis: & Exemplum conformet.

Tunc enim vi promissionis (Matth. 7. v. 7. 8. 9. 10. 11. cap. 21. vers. 22. Marc. 11. v. 24. Luc. 11. v. 9. 10. 11. 12. 13. Jac. 1. v. 5. 6. 1. Joh. 3. v. 22. Joh. 14. v. 13. 14. cap. 15. v. 7.) & Juramenti (Joh. 16. v. 23.) auxilium istud obtinet. Unde Actus tales vocantur opera Dei (Johan. 6. v. 28. 29.) fructus Spiritus (Gal. 5. v. 22. Eph. 5. v. 9.) opera Fidei (1. Thess. 1. v. 3. 2. Thess. 1. v. 11. &c.) Et huc pertinent omnia, quæ de fide scribit Paulus (nimirum specialissimâ hâc, quâ homo credit, se contra naturæ suæ possibilitatem, per auxilium Gratiae exerciturum actum Justitiæ: plures simul sumti vocantur Justitia Fidei, ab instrumento; Justitia DEI, à principio; &c.) Imò huc pertinent omnia, quæ de sanctificatione dicuntur: (ut Hebr. 12. v. 14 &c.) ad eò ut hic unicuique ille character sit, unde opus aliquod dici possit bonum, quod DEO placere queat (Heb. 11. v. 6.) & Christianum ab Hypocrita vel extraneo discernat. (Matth. 7. v. 21.) Et hæc sunt illæ Aquæ Fœminæ, quas vos Najim nukbim dicitis, pro impetrando superno influxu à vobis etiam requisitæ: unde ista de Fide methodus vobis haud alio est peregrina: in se autem planè peculiaris, & contra omnia peccata certissima.

§. 13. Ut autem exauditionem hanc quam certissimam redderet Messias, hinc Cortices, eandem accusando impediētes (Apoc. 12. v. 10.) non ulterius victimis legalibus abstrahi voluit: (prout vi Fœderis antiqui factum esse, vos statuitis) sed ipse victima factus est Novi Fœderis; cujus conditiones sunt: ex parte hominis, Vera Fide influxum petere: Et ex parte DEI Patris, peccatorum priorum nō amplius meminisse, & influxum Spiritus S. largiri. Hac igitur victima in precibus Patri oblatâ, cortices refringuntur (Eph. 5. v. 2.) & peccatorum memoria abolita manet (Heb. 7. v. 27. cap. 9. v. 26. 28. cap. 10. v. 10. 11. 14. 17. 18. Conf. Apoc. 12. v. 11.) & influxus (quem vos pariter toties sollicitatis) ad justitiam datur, (1. Petri 2. v. 24. cap. 3. vers. 18. &c.)

§. 14. Hanc autem Methodum suam pro meliori impugnatione corticum evulgari curabat per duodecim Apostolos in analogiam duodecim tribuum Israëlitarum; & per septuaginta Discipulos, in analogiam septuaginta Populorum mundi & totidem Principum illorum, hoc medio impugnandorum, electos. §. 15.

The third method of Christ consists of the following:

1. The hope of a perfect life in union with God (Matthew 5:38; John 17:23, 24).
2. Self-denial, not only regarding the fairness of things in general (Matthew 16:24), but towards humans in particular (Luke 14:28–33).
3. Moral acts that tend towards the first condition, whatever its cause (Matthew 5:22, 28, 29, 30; that is Grace, produced by the study of the catechism of knowledge and the observation of each condition's particular sign).
4. Ardent faith in the heavenly Father.
5. The New Federation, which the Messiah called for through the sacrifice of His own body.
6. The auxiliary aid of the Holy Spirit, employed to subjugate the perceived disposition.
7. Action, conforming to the example of Christ, and being inculcated by the internal sense of the Mosaical legislation, whose particular prohibitions and mysteries conforming to your 613 chosen precepts we have specifically selected and prescribed.

Truly, the promised life (Matthew 7:7, 8, 9, 10, 11, 21:22; Mark 11:24; Luke 11:9, 10, 11, 12, 13; James 1:5, 6; 1 John 3:22; John 14:13, 14, 15:7), and oaths (John 16:23), are obtained by this assistance. These are called the works of God (John 6:28, 29), the fruit of the Spirit (Galatians 5:22; Ephesians 5:9), and acts of faith (1 Thessalonians 1:3; 2 Thessalonians 1:11, etc.). All of this pertains to the faith that was written about by Paul (most especially that which is entrusted to man, as opposed to the possibilities of nature itself. These acts of justice are accomplished by the aid of grace, and are most similar to the justice of faith, the implement of God's justice that existed from the beginning, etc.). Indeed, all of this pertains to what is called sanctification (Hebrews 12:14, etc.)—to that point, this unique character, from which, it is said, derives all good, which pleases God (Hebrew 11:6), and makes it possible to differentiate the Christian from the hypocrite (Matthew 7:21). These are the feminine waters, which you call the *mayim nukbin*, which you require for obtaining the supernal influx. This method of faith is not completely alien to you; this way, the resolve against all sin is clarified.

§13. Now, listen carefully to hear about what the Messiah restores. These shards, the same that were accused of being impediments (Apocalypse 12:10), did not want to be separated from the earlier victims of the law (as can clearly be seen in the statutes of your Ancient Federation). But they are made victims in the New Federation, which has two conditions: on the part of man, to seek the influx of the true faith; on the part of God the Father, to forget about previous sins and to give liberally the influx of the Holy Spirit. By offering oblations to the Father, these same victims cause the submission of the shards (Ephesians 5:2), and erase the memory of sins (Hebrews 7:27; 9:26, 28; 10:10, 11, 14, 17, 18; compare Apocalypse 12:11); and the influx (which you also solicit) is given to justice (1 Peter 2:24, 3:18, etc.).

§14. On the other hand, this method for ameliorating the attack of the shards is known as the cure of the twelve Apostles, analogous to the twelve tribes of Israel, and of the seventy disciples, analogous to the seventy people of the world. All of their principles are chosen for this method of attack.

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§. 15. Alterum contra pravæ concupiscentiæ **Corticem**, armorum **Messianorum** genus est **Auxilium** infallibile: idq; duplex: **Influxus** nimirum **Spiritus sancti**: & **influxus** **Messia** proprius.

§. 16. Ad obtinendum igitur influxum illum priorem, præparari voluit hominem catechumenum, & in methodo supradictâ probe informatum (**Matth. 28. v. 19. 20.**) morte submersionis (**Rom. 6. v. 4.**) quæ suffocarentur omnes idæ & consuetudines ejus priores (quæ propriè dicta conversio est.) prout in **Dementibus** & **Hydrophobis** suffocatur idea **Amentia**. Unde omnem vitæ suæ potestatem submerfori concedebant submergendi, ut illos tam diu sub aquis detineret, ut quasi pro mortuis extraherentur. Id enim peculiare est, quod de **CHRISTO** scribitur, ipsum statim iterum ascendisse ex aqua. (**Matth. 3. vers. 16. Marc. 1. v. 10.**) quod aliis non erat possibile; quippe qui prius refocillandi erant ad vitam novam. (**Rom. 6. v. 3. c. 7. v. 4. Col. 2. v. 12.**) Unde Submersio dicitur regeneratio **Tit. 3. v. 5. Matth. 19. v. 20. Joh. 3. v. 3. 9. Conf. 1. Pet. 3. v. 21.** Atque tunc accipiebant influxum **Spiritus Sancti** vel generalem ad sanctificationem (quia **Aquæ Benignitatis** à **Metu** & sanctitatis i. e. sapientia **Patris** descendunt in **Regnum**: ut fortissimo hoc influxu quam vehementissime refringeretur **Cortex** iste pervicacissimus, ut cum **Vestribus** loquar.) vide **1. Cor. 6. v. 11. Act. 20 v. 32. cap. 26. v. 18. Rom. 15. v. 16. Eph. 5. v. 26. Jud. v. 1. per actus precum & fidei semper continuandam Rom. 1. v. 17. Idem ad illuminationem Eph. 1. v. 17. 1. Joh. 2. v. 20. 27. & similia dona communia. Et hoc est cor illud mundum, quod **R. Iizhak Lorja** dari dicit per submersionem sicut in voce **טבל** submersit, existunt literæ initiales vocum istarum **ברא לל טהור** cor mundum crea. **Psal. 51. v. 12.****

Veteriam accipiebant Influxum specialem admiracula pro convertendis infidelibus **1. Cor. 14. v. 22.** quæ miraculorum genera secundum seriem Numerationum supra è **1. Cor. 12. v. 8. 9. 10.** enarravimus.

§. 17. Influxus **Messia** proprius est conformatio **Psyche** nostræ, & **Spiritus nostri** (**Nepheth**, tu dices, & **Ruach.**) specialior, ad similitudinem **Psyche** & **Spiritus** ejus: sive auxilium ad imitationem ejus: quod ipse appellat comestionem corporis seu carnis, & bibitionem sanguinis sui. Cujus effectus est, arctissima **Animæ** cum illo & omnibus gradibus superioribus unio ad continuatam in **Bonis** operibus perseverantiam usque in vitam venturi seculi.

§. 18. Ad illam autem præparare nos voluit per epulum corporale sumtionemq; **Panis Azymi**, & **vini** (quod illis locis rubrum saltem crescebat:) cum benedictione **Hebrais** usitata: verbi gratiâ: **Benedictus sis Tu, ô Domine cœli & Terræ, Pater Domini nostri Jesu Christi, qui è terra produxisti panem. Et: Benedictus sis &c. qui creasti genimen vitis.** Ex qua formula nomen accepit **Poculum Benedictionis** (**1. Cor. 10. v. 16.**) cuius requisita latius describuntur atque explicantur in **Sohar Par. 3. fol. Crem. 114. a. b. & in Talm. Berach. fol. 31. a.** Et hoc epulum vos celebrare possitis, ceteris paribus, secundum ritus vestros **Paschales**; ad minimum singulis **Sabbathis**.

(i)

§. 19. Tri

§15. Two other methods the Messiah uses to combat the shards' tendency towards sin are the infallible auxiliaries: the influx of the Holy Spirit; and the influx of the Messiah Himself.

§16. In order to obtain the influx from the first method, He wanted man to prepare Himself: through education; and being formed properly by the method discussed above (Matthew 28:19, 20), that is, mortal submersion (Romans 6:4), which suffocates all of the prior ideas and habits (which, to speak more properly, are converted), just as the ideas of insanity are suffocated in dementia and hydrophobia. This is why all life forms submit to the power of submersion, and are held under water for such a long time that they are brought out almost dead. It is truly written particularly of Christ that He ascended *steadfastly* the same from the water (Matthew 3:16; Mark 1:10). This is not possible for others, certainly not for those who previously had been revived to a new life (Romans 6:3, 7:4; Colossians 2:12). Submersion is said to be regeneration (Titus 3:5; Matthew 19:20; John 3:3, 9; compare to 1 Peter 3:21). Also, at that time, they will accept the influx of the Holy Spirit. Some do this for general sanctification because the holy water has a measure of sanctification, that is, the Wisdom of the Father descending to Kingdom. This is how the strongest elements of the influx fiercely shatter the most persistent shards; as you say (see 1 Corinthians 6:11; Acts 20:32, 26:18; Romans 15:16; Ephesians 5:26; Jude, 1), by the acts and prayers, faith always continues (Romans 1:17); the same about illumination (Ephesians 1:17; 1 John 2:20, 27), and similarly given in general. This is the heart of the world, which R. Isaac Luria dares to say, by submersion, just as in the word *tevel*, "he submerges," exist the initial letters of the words *lev tahor bara*, "Create in me a clean heart" (Psalms 51:10).

The influx is received especially for the miracle of converting the infidels (1 Corinthians 14:22), which is the second type of miracle in the series of numerations above (1 Corinthians 12:8, 9, 10), as we have explained.

§17. The influx of the Messiah Himself conforms to our psyche and spirit (which you call *Nefesh* and *Ru'ah*), in particular, to the similitude of the same psyche and spirit, that is, help towards imitating Him. This is called consuming the body as flesh, and drinking its blood. The effect of this is a close union between these souls and those of superior grades, to continue to persevere in good works until the period of life to come.

§18. He wanted to prepare us for this by the corporeal feast, with the consumption of leavened bread and wine (which, in these places, at least, grows red), with the gracious words of Hebrew benedictions: Blessed art thou, O Lord of Heaven and Earth, the Father of our Lord Jesus Christ, who produced bread from the ground. And blessed art thou, etc., who created the fruit of the vine. From this formula is understood the name of the goblet of blessings (1 Corinthians 10:16), whose hidden requisites are described and explained in the *Zohar* and in the Talmud.⁷⁴ And you can celebrate this feast, like all others, according to your rites of Passover, at least each Sabbath.

⁷⁴ *Zohar*, part 3; fol. Crem. 114.a, b; and Talmud, *Berakoth*, fol. 51a.

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§.19. Triplex autem potissimum est Comestio hæc mystica sive Sacramentalis, quæ quod frequentior eò utilior: & quia tota Christianorum vita quasi Sabbathum est perpetuum [Hebr. 4. v. 3. 6. 9. 11.] hinc ista quasi sunt tria nostra Epula Sabbathina: quorum uno nobis tribuitur Neschamah, seu Mens: fortè & [sicut Vestrates dicunt die Sabbati Iustis tradit animam superfluam:] superfluum illud ex Joh. 10. v. 10. ubi textus Syriacus cum phrasi vestra concordat: nimirum ex Mensibus illis, ob unionem cum Messia, corticibus haud immeritis. Altero Chajah seu Vitalitas Divina; & tertio Jechidah, seu singularis cum Deo unio.

Primum autem Epulum est in Affectu: de spei genere (Hebr. 11. v. 1.) fidei nimirum: alterum in Voluntate, amoris scilicet: & tertium in Intellectu, contemplationis nimirum unitivæ.

Fides commemorando (Luc. 22. vers. 19.) ruminat opus Fœderis novi, ejusque beneficia individualiter sibi applicat, ad supradictam illam cum Messia conformitatem (Joh. 6. vers. 51. 53.)

Amor ex sensu Prov. 30. vers. 20. copulam celebrat mysticam (Eph. 5. vers. 32.) elevando aquas fœminas uberiores ad unionem sponsi cum sponsa in supernis, unde in illam influit Exempli Christi Semen incorruptibile. 1. Pet. 1. vers. 23. Joh. 1. vers. 13. 1. Joh. 3. vers. 9. 10. Quo pertinet repetitio istius comestionis secunda. Joh. 6. vers. 54. 55. Intellectus cum objecto unum evadens contemplando mysteria hæc altissimo gradu ad ipsam summorum Luminum quasi scandit scaturiginem, unde Unio illa beatissima. Joh. 14. vers. 23. 1. Cor. 6. vers. 17. Joh. 17. vers. 21. Joh. 15. vers. 5. 2. Pet. 1. vers. 4. Gal. 2. vers. 19. 20. &c. Et huc pertinet repetitio sumtionis hujus tertia, Joh. 6. 56. Nec enim procul à nobis abest divinissimus iste cibus: quippe qui Spiritu Naturæ coextenso toti materiæ, ob excellentiam primogenituræ suæ multò statuendus est amplior: Unde omnia in omnibus implere dicitur. Eph. 1. v. 23. cap. 4. vers. 10. Conf. Matth. 28. vers. 20. cap. 18. vers. 20. Atque sic omnino expugnatur secunda hæc corticum species, nimirum Jezer hara, seu prava concupiscentiæ & inde emergens peccatum.

§.20. Tertia corticum species est Satanas, cum omni exercitu spirituum lapsorum: quos Christus impugnavit passim directè eosdem ex obsessis ejiciendo. (Luc. 11. v. 22.) & tentationibus eorum, (præsertim Principis Edom, Matth. 4. v. 8. 9. Conf. Apoc. 12. v. 3. Ubi idem vocatur Draco magnus Edomiticus) resistendo Hebr. 4. v. 15. Unde in officio Messiano confirmatus est Act. 2. v. 36. Heb. 2. v. 9. Partim indirectè impugnato peccato & corticibus aliis. Col. 2. v. 15. Joh. 12. v. 31. Eph. 4. v. 8. Hebr. 2. v. 14. Eumque sic ulterius impugnare etiam suos voluit. Eph. 6. v. 11. 12. Ap. 12. v. 11. &c.

§. 21. Quarta & ultima Corticum species est Mors, hostis ultimus. 1. Cor. 15. vers. 26. Nimirum vel corporalis, quam impugnavit non tantum incorruptibilitate & resurrectione 1. Cor. 15. v. 20. 21. 54. Sed & generosa vitæ suæ depositione. Joh. 10. v. 18. Qui gradus adhuc est sublimior, quam qui vobis dicitur, obitus per osculum: (ubi singulariter notari etiam velim tempus Minchah & Erebh Schabbath, de quibus alibi.) Ad quam & suos hortatur. Matth. 10. v. 28. Joh. 5. v. 24. Vel

§19. The consumption of the mystery, that is, the sacrament, is, however, three times more beneficial than those more frequently used, because through it, the entire Christian life will become a perpetual Sabbath (Hebrews 4:3, 6, 9, 11). These three are part of our sabbath festivals. One is a tribute to *Neshamah*, or mind, strong and (just as you say on the Sabbath day, the abundant soul is transmitted to justice) abundant. This is from John 10:10, where the Syriac text agrees with your phrases, namely, that from that mind, before the union with the Messiah, the shards are by no means immersed. The second is *Hayyah*, that is, the divine vitality; and the third, *Yehidah*, is the singular union with God.

The first of these festivals is in the affections, of the generic species (Hebrews 11:1), that is, faith. Second is will, certainly in love; and third is intellect, contemplation of the unity.

Faith commemorates (Luke 22:19) reflecting on the work of the New Federation.

The same is applied to the individual benefits of conformity with the above-mentioned of the Messiah (John 6:51, 53).

Love, in the sense of Proverbs 30:20, celebrates the mystical union (Ephesians 5:32), the elevation of the feminine waters for the abundant union of the betrothed in the supernal regions, which are influenced by the example of Christ's incorruptible seed (1 Peter 1:23; John 1:13; 1 John 3:9, 10). This pertains to the second repetition of that consumption (John 6:54–55). Intellect entails one object, the mystical contemplation of the ultimate grade of the highest light, partly rising and gushing forth, which produces the most blessed union (John 14:23; 1 Corinthians 6:17; John 17:21; John 15:5; 2 Peter 1:4; Galatians 2:19, 20, etc.). And this repetition pertains to the extravagance of the third (John 6:56). This most divine food does not go very far away from us because the natural spirit is coextensive with all matter, before the excellent first born himself was amplified by many opinions. Everything is said to be fulfilled from all of this (Ephesians 1:23, 4:10; compare Matthew 28:20, 18:20). And the defeat of the second species of shards, namely *Yezer ha-ra*, that is, the depraved tendency from which sin emerges, can be attributed to the same.

§20. The third species of shards which Christ will repel is Satan, along with all the infantry of the fallen spirits. He will indiscriminately direct them from their blockade and eject them (Luke 11:22), and their temptations (especially the Prince of Edom, Matthew 4:8, 9; compare Apocalypse 12:3, where he is called the great dragon of Edom), will be resisted (Hebrews 4:15). Then, the Messiah will be officially confirmed (Acts 2:36; Hebrews 2:9). Part of the sins and their shards will be attacked indirectly (Colossians 2:15; John 12:31; Ephesians 4:8; Hebrews 2:14). And those that were previously subdued will flee.

§21. The fourth and final species of shards is death, the last enemy (1 Corinthians 15:26). Given the fact that they are truly corporeal, He will combat them with His incorruptibility and by the resurrection (1 Corinthians 15:20, 21, 54), the generous abandonment of His life (John 10:18). This grade is more sublime, about which you say, death by a kiss (by which is noted the particular time of either *Minhah* or *Erev Shabbath*, of which elsewhere).^{lxxiv} This is frequently encouraged (Matthew 10:28; John 5:24).

69 30

Vel æterna, quæ est infernus, quem impugnavit triumpho suo. 1. Cor. 15. v. 55. 57. Col. 2. v. 15. Descensuque ad inferos, Conf. 1. Pet. 3. 19. Quæ omnia vobis ed magis erunt probabilia, qui in pœnis istis finem admittitis, (juxta Emek hammelech cap. 1.) & æternitatem hoc in casu delimitata illa intelligitis, qualis etiam innuitur. Gen. 17. vers. 17. 19. Exod. 31. v. 16. 1. Par. 17. v. 17. Psalm. 125. vers. 1.

Jamque completa nna diminuti Capitis sui (i. e. centuriæ) tertia, assumtus est Dominus, in medio septimanæ Danielis ultimæ. Dan. 9. vers. 27.

§. 22. In concreto autem impugnavit cortices, dum 1. destruxit vestram Republicam, quoniam Patres vestri è litera Legis sibi fecerant corticem & velum (2. Cor. 3. v. 15.) cum tamen sensus legis mysticus nunc prævalere debeat. (Rom. 10. v. 4.)

2. Dum Gentilismum extirpavit in Romano Imperio (i. e. inter illas Gentilium animas, quæ omnes jam è corticibus extractæ & productæ erant; non verò inter illas, quæ adhuc educendæ erant) Apoc. 12. vers. 10.

3. Dum extirpabit paganizantem Christianismum ab animabus recenter è corticibus extractis, propagatum: (Matth. 13. v. 40. 41. 50. Apoc. 11. v. 18. c. 14. v. 16. 19. 20. cap. 19. v. 2. 17. 18. 19. 20. 21.) cujus initia concipi possunt juxta membri fœderis mensuram, quæ sunt duæ quasi tertiæ capitis unius, secundo quinti millenarii: nimirum anni 666. qui numerus ex humano corpore desumptus dici potest, (Apoc. 13. v. 18.) ubi nimirum vitæ fundamenti finitâ, nudorum crurum proportio incepit. Sicut enim die quinta bestię creabantur, ita millenario quinto Bestia, sive Regnum hoc. Cujus anni 1260. (Ap. 11. v. 2. 9. c. 12. v. 6. 14. c. 13. v. 5.) cum finiti erunt; Bella Væ tertii incipient. (Ap. 11. v. 14.) Additis autem annis 30. ut sint anni 1290. (Dan. 12. v. 11.) initia erunt Regni: & post annos 45. ut sint anni 1335. (Dan. 12. vers. 12.) hoc stabilitum erit. An. nimirum mundi 6001. (& Christi 2001.) qui numerus exurgit ex 666. & 1335. Huc ferè quadrat vaticinium illud Libri Sôhar sectione Væthchanian. Col. 515. f. Ubi dicitur: *Umbra incipit facere initium diei sequentis: sicut eveniebat cum vastaretur Sanctuarium: ubi ingrebat umbra juxta Jerem. 6. v. 4. Ubi dies & umbra. & illa est finis exilii. Et mensura umbra hujus sunt sex pugilli & dimidius, secundum pollicem mensura hominis, qui prævalet inter viros.* Hæc ibi. Pugillus autem est collectio trium digitorum, pollicis, annularis, & minimi: qui si statuantur denotare Centurias; hinc exurgent 18. centuriæ: & pugillus dimidius esset annorum 150. qui sunt anni exilii 1950. His si addantur anni post Christum natum 70. quo anno destructum est Templum, prodibit annus post Christum natum 2020. Numerus computo nostro superiore haud multò major, & juxta symbolum. Pollicis majoris computatus.

CAPUT XII.

De duobus ultimis Restitutionis Messianæ Gradibus.

§. 1. **T**ertius restitutionis Messianæ gradus est, quæ Messias cortices captivabit: idq; circa finem duorum capitum ultimorum in pedibus, qui quatuor quidem

(1) 2

dem

Actually, in triumphing over them, He will make the infernal eternal (1 Corinthians 15:55, 57; Colossians 2:15). The descent to the lower world (compare 1 Peter 3:19) is even more probable to you, because you admit there will be an end to the pain;⁷⁵ and eternity, in this case, is understood to be delimited by a kind of signal (Genesis 17:7, 19; Exodus 31:16; Proverbs 17:17; Psalms 125:1).

Now, this is accomplished during one-third diminution of His head (i.e., a century), during which the Lord takes Himself to the place of the last week, prophesied by Daniel (Daniel 9:27).

§22. Concretely, He combats the shards by destroying your republic, because your fathers made the shards from the letter of the law, and were bound to the veil (2 Corinthians 3:15), that currently prevails against the mystical sense of the law (Romans 10:4).

2. He removed the gentiles from the Roman Empire (i.e., those souls of the gentiles from which the shards had been extracted and produced, but not those that up to now have yet to be extracted) (Apocalypse 12:10).

3. While destroying paganism, He propagated Christianity in the revived souls by extracting the shards (Matthew 13:40, 41, 50; Apocalypse 11:18, 14:16, 19, 20, 19:2, 17, 18, 19, 20, 21). The initial reception is made possible by the measure of the members of the Federation, which together comprise the second-third of a head. The second of these five millennia, namely the year 666, which number, it is possible to say, is the fallen human body (Apocalypse 13:18), is where the Foundation of life finishes, and the proportion of the two bare legs begins. Just as the beasts were created on the fifth day, the fifth millennium is of the Beast's Kingdom. That year is 1260 (Apocalypse 11:2, 9, 12:6, 14, 13:5). When they are finished, the wars of the three woes begins (Apocalypse 11:14). Let us add thirty years and finish the year 1290 (Daniel 12:11), which marks the beginning of Kingdom, and after 45 years is the year 1335 (Daniel 12:12). This is where He is completely established. Then, truly, the year of the world is 6001 (and of Christ 2001), which number is obtained from 666 and 1335. This agrees very well with the prophecy of the *Zohar*, section *Vaethhanah*, where it says:

... the shadows commenced to fall, as it is written, "Woe unto us for the day declineth, for the shadows of evening are stretched out" (Jeremiah 6:4), so at the end of the captivity the shadows will commence to pass. The extent of that shadow will be six fists and a half, measured by the hand of a man who is a man among men.^{lxxv}

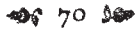
This means: A handful of it is collected in three fingers—the thumb, the third finger and the little finger—which mark centuries. Thus, we have eighteen centuries, and a handful divided in half is 150 years, which are 1950 years of exile. If we add to these the seventy years which passed from the birth of Christ to the year the temple was destroyed, we obtain 2020 years after the birth of Christ. The number of our above computation is by no means much greater and accords with the symbols. The computation is different by not much more than a thumb.

CHAPTER XII

OF THE LAST TWO DEGREES OF THE MESSIANIC RESTITUTION

§1. The third grade of messianic restitution is the capture of the shards by the Messiah. This will be accomplished around the length of two heads, ultimately in the feet, which is the length of four heads in itself,

⁷⁵ According to Naphtali Bacharach, *Emek ha-Melekh*, chapter 1 (see *Kd* I.ii.150–172).



dem capitum longitudinem habent in se: respectu sanctitatis & animarum tamen saltem reputantur pro duobus, quia duo crura Nezach & Hod vobis tantum duæ medietates dicuntur, ita ut quasi retracti concipiendi sint articuli infimi; quod apud vestros haud est infrequens. Sicut enim Adam Kadmon retraxisse dicitur lumina corporis sui inferioris supra diaphragma, ut illa deinde emicaret ex oculis auribusq; &c. ita ad statum hunc Restitutionis idem retraxisse videtur lumina sua infima, quæ sub genibus, in femora supra genua, ut eo vehementius promicaret circa membrum fœderis, ist est, circa adventum Messianum primum. (Similis autem de abbreviatione & contractione temporum phrasis etiam occurrit Matth. 24. v. 22. ubi Dominus propheticè non de fine saltem politiæ vestræ, sed implicitè de consumatione totius seculi hujus loquitur.) Et quia secundum vestros, quodlibet membrum iterum habetur pro persona integra decem Numerationibus constante; hinc finis istius meritò constituitur in Regno, nimirum Messiano hoc, in quo omnium luminum superiorum confluxus erit incomparabilis. Unde jam versari videmur circa cœlorum regionem (retractorum scilicet.)

§. 2. Breviter: circa finem Millennii sexti captivabitur satanas Apoc. 20. v. 1. 2. 3. 7. ita ut millennium septimum sit Regni Messiani Apoc. 3. 7-13. cap. 7. v. 9-17. cap. 11. v. 15. 19. c. 20. v. 6. c. 21. v. 1. 2-27. c. 22. 1-5. Matth. 13. v. 8. 23. 30. 43. ubi Messias ut filius David regnabit: & non humiliatus erit ut filius Joseph.

§. 3. Jam enim Regni metrum, prout vos dicitis, iterum ascendet in Coronam, i. e. Messias, qui sese demiserat ad ima Adami prioris, nunc iterum ascendet ad summam. Circa finem autem Millennii sexti, paulatim incipiet præparatio ad Regnum hoc divinisimum, & vita Christi variis in locis & gradibus evadet illustrior; ita ut manus Jacobi, i. e. initium Temporis venturi & calcaneus Esavi i. e. finis mundi corticuli Edomitici præsentis, in unam incidant periodum, juxta 4. Esdr. 6. v. 9. ad quam periodum spectare videtur Epistola Christi ad Sardenfes Apoc. 3. v. 1.

§. 4. Atq; hic latissimus mihi pateret campus parallelismos colligendi è libro Sohar & scriptis Prophetis Novi Fœderis, de statu Regni hujus Messiani, quos tamen, cum Tu neutiquam istorum sis ignarus, brevitate studio hic prætereo.

§. 5. Quarto Restitutionis gradu Cortices destruentur magno illo incendio, quo regio generationis & corruptionis abolebitur Jes. 25. v. 7. Apoc. 20. v. 9. 10. 14. 1. Cor. 15. v. 26. 27. 28. &c. Quo facto Messias Regnum tradet Patri, ibid v. 14. ut Deus sit omnia in omnibus: ib. v. 28. Idque fortè sub finem millennii octavi (finita nimirum omni totius corporis Adami Belialismensura, quæ est octo capitum,) & hic est numerus mortis & Corticum, semper dum multiplicatur deficiens Apoc. 17. v. 11.

§. 6. Et hæc paucula nunc sufficiant Tibi: in quibus vix aliquid reprehendes, brevitate excepta: cum ad vestrum captum accommodata sint omnia Deus igitur Domini nostri Jesu Christi, Pater Gloriæ, det vobis spiritum sapientiæ & manifestationis, in sublimiore cognitione Ejus, illuminatosque oculos mentis vestræ &c. &c. Ephes. 1. v. 17. 18. 19. 20. Amen!

F I N I S.

by themselves having the length of four heads. In respect to the sanctity of souls, nevertheless, at least computed for two, which two legs you call *Nezah* and *Hod*, the size of two means being held together after having been partly handled, when they are said to be weakened, as you say not infrequently. Just as, indeed, *Adam Kadmon* is said to retract anew the inferior light of his body above the diaphragm, and from this to shine forth from the eyes and ears, etc., in this way to the state of this restitution. The same retraction will be seen in his lowest light, which is below his knees, and in the thighs above the knees. It glitters forth vigorously around the members of the alliance, that is, around the first advent of the Messiah. (One finds mention of a similar abbreviation or contraction of time in Matthew 24:22, where the Lord speaks prophetically, not only of the end of your government, but implicitly, of the consummation of the entire generation). And since, according to you, each individual member also represents two numerations, this merited end is constituted by Kingdom, truly this Messiah, in whom all supernal lights come together in an incomparable manner. This will then be turned over so it will be seen around heaven's region (evidently, the things that are retracted).

§2. Briefly, toward the end of the sixth millennium, Satan will be captured (Apocalypse 20:1, 2, 3, 7). Finally, the seventh millennium will be the reign of the Messiah (Apocalypse 3:7–13, 7:9–17; 11:15, 19, 20:6, 21:1, 2–27; 22:1–5; Matthew 13:8, 23, 30, 43), where the Messiah as the Son of David will reign and no longer be humiliated as the son of Joseph.

§3. At that point, Kingdom will be measured out, according to what you say, through His ascent in the Crown; that is, the Messiah, who had been degraded to the lowest level of the First Adam, will Himself finally rise to his height. Towards the end of the sixth millennium, preparations for the most divine Kingdom will gradually begin; and the life of Christ, varying in places and grades, will go forth illustriously, so that the hand of Jacob, that is, the beginning of future time, and the heel of Esau, that is, the end of the world of the shards of the Edomite present, will converge in one short period, as in 4 Esdras 6:9, to one visible period, as seen in the Epistles of Christ to Sardis (Apocalypse 3:1).

§4. We could cite here a parallel passage from the book *Zohar* and the prophetic writers of the New Testament on the state of the reign of the Messiah, but since you are by no means ignorant of it, I pass it by for the sake of brevity.

§5. In the fourth degree of Restitution, the shards will be demolished by the great conflagration, which will destroy and abolish the reign of generation and corruption (Isaiah 25:7; Apocalypse 20:9, 10, 14; 1 Corinthians 15:16, 27, 28, etc.). By this action, the Messiah will deliver the Kingdom of His Father (ibid. 17), and God will be all in all (ibid. 28). And it will, perhaps, happen by the end of the eighth millennium (the end, undoubtedly, of the measure of *Adam Belyya'al's* complete body, which is eight heads), and this is the number associated with the death of the shards, always the product of failed multiplication (Apocalypse 17:11).

§6. And now, the little that we have said here should be sufficient for you. Its brevity is the only thing that can be censured without difficulty, while everything can be accommodated with your beliefs: that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of Him, having the eyes of your hearts enlightened, etc. etc. (Ephesians 1:17–20). Amen.

The End

TRANSLATOR'S NOTES

- i. Unlike Van Helmont, who uses the Syriac version of the New Testament, I use the English Standard Version. I will point out any discrepancies between the two in notes.
- ii. I'm using the Aristotelian terms for the four causes: material cause—matter that makes it up; formal cause—principle or law by which it is made; efficient cause—person or event that makes something happen; and final cause—purpose of the thing.
- iii. Van Helmont refers to the *Sifra di-Zeni'uta* ("Book of Concealment") (*Kd* II.ii.347–385), the *Idra Rabba* ("The Greater Assembly") (*Kd* II.ii.386–520), and the *Idra Zuta* ("The Lesser Assembly") (*Kd* II.ii.521–598), all portions of the *Zohar*.
- iv. Slightly different, a literal translation of van Helmont's versions reads: "In the future, truly, the Son of man will come into the glory of the Father, etc."
- v. Van Helmont erroneously cites Mark 12:16 as the source of the quote.
- vi. The English Standard Version of Ephesians 3:9 reads: "and to bring to light for everyone what is the plan of the mystery hidden for ages in God who created all things."
- vii. *Merkavot*, literally chariots (s. *merkavah*); refers to Ezekiel's chariot, which became the subject of *Merkavah* mysticism.
- viii. This verse does not appear in the English Standard Version of the New Testament.
- ix. No source given.
- x. R. Simeon b. Yoḥai (second century), pseudepigraphical author of the *Zohar*.
- xi. Daniel 7:13: "there came one like a son of man, and he came to the Ancient of Days."
- xii. Daniel 7:22: "until the Ancient of Days came, and judgment was given."
- xiii. Van Helmont: "And he contains all things, etc."
- xiv. The word *pele* means 'wonder, marvel.' Van Helmont's text misspells the word *bele*.
- xv. Van Helmont has *dehovah*.

- xvi. This is van Helmont's emendation of the Syriac; the English Standard Version of John 11:25 reads: "Jesus said to her, 'I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live.'"
- xvii. Van Helmont: "Yeshua Meshikha is the true God and life that is in eternity."
- xviii. The English Standard Version has the present tense in both verses cited: "The LORD reigns."
- xix. Van Helmont discusses the Wife and the Short-faced One in chapter 8; and the four worlds in this chapter, §49.
- xx. Van Helmont's emendation.
- xxi. That is van Helmont's translation of the Syriac. The English Standard Version reads: "but the righteous is established forever."
- xxii. Van Helmont erroneously cites the passage as John 28:36.
- xxiii. Van Helmont's refers to the Mantua edition of the *Zohar*, 1558–1560. It seems plausible to assume that the new edition he refers to was the second volume of the *Kabbala denudata*, though I have been unable to locate the specific passage he cites. The English translation is mine, from the Latin quoted by van Helmont.
- xxiv. Van Helmont erroneously cites the verse as John 12:14.
- xxv. I have been unable to locate the specific passage; the English translation is mine, from the Latin quoted by van Helmont.
- xxvi. From the *Zohar*, *P'Qudé*, 221b; Simon-Sperling translation, 4:255.
- xxvii. English Standard Version: "but when he [Peter] saw the wind, he was afraid."
- xxviii. Van Helmont erroneously cites the verse as Luke 24:29.
- xxix. Van Helmont omits the chapter number, citing only John verse 14.
- xxx. Van Helmont erroneously cites this as John 1:49.
- xxxi. I have been unable to locate anything by Luria named *Seder Azilut*.
- xxxii. Because van Helmont relies on the Syriac rendering of Matthew 8:20, I have translated his Latin, rather than use the English Standard Version, which reads: "For the creation was subjected to nature futility, not willingly, but because of him who subjected it, in hope."
- xxxiii. In the original, van Helmont neglects to designate the speaker.
- xxxiv. The Written Law refers to the Torah, and the Oral Law is the commentary written about the Torah.
- xxxv. Van Helmont erroneously cites this as 57:19.

- xxxvi. Van Helmont erroneously spells the Tetragrammaton יהוה .
- xxxvii. Titus Flavius Clemens, c. 150–c. 213, Christian theologian of the Alexandrian school. The passage is from his *Stromateis*, trans. John Ferguson (Washington, DC: Catholic University of America Press, 1991), book 1, section 15, paragraph 67, sentence 3, p. 73.
- xxxviii. Marcionites: heretical sect founded in CE 144 by Marcion, son of the Bishop of Sinope in Pontus, born c. CE 110. The Marcionites, who anticipated the dualism of Manichaeism, rejected the Old Testament and taught that Christ was not the son of the Jews, but the son of the “good God.”
- xxxix. It is unclear which passages van Helmont is referring to. There are two strong possibilities in the *Stromateis*: 1) from *Phaedo*, 69C, 66B, 64A—“All those who apply themselves to philosophy in the right way run the risk of the rest failing to notice that they are simply practicing the state of dying and of death” (Clemens, 267); and 2) from *Phaedo*, 65 C–D—“So on earth too the soul of the philosopher particularly despises the body, tries to escape from it, and seeks to secure an existence on its own” (Clemens, 267).
- xl. Philo the Pythagorean: Philo of Alexandria, c. 20 BCE–c. CE 50.
- xli. Johannes Cassianus: 360–435; monk and theologian, leading exponent of Semi-Pelagianism, a fifth-century heresy asserting that man could, by his unaided will, desire to accept Christianity, though he required divine grace for conversion.
- xl.ii. Clemens, 315.
- xlii. Origen: c. 185–253; Christian theologian and exegete of the Bible.
- xli.iii. Synesius, of Cyrene: Bishop of Ptolomais, neo-Platonist; d. about 414.
- xlv. *The Letters of Synesius of Cyrene*, trans. Augustine FitzGerald (Oxford: Oxford University Press, and London: Humphrey Milford, 1926), 200.
- xlvi. Arnobius: fourth century; eminent Latin apologist for Christianity.
- xl. vii. I cannot locate this passage in the English translation of Arnobius' *The Case against the Pagans*, trans. George E. McCracken, 2 vols. (Westminster, MD: Newman Press, 1949).
- xl. viii. Prudentius: Marcus Aurelius Clemens, fourth century; chief Christian poet of early times; the passage is from *Prudentius*, trans. H. J. Thomson, The Loeb Classical Library (Cambridge: Harvard University Press, 1949), 1:95.

- xlx. St. Augustine, Bishop of Hippo, 354–430; early Christian philosopher and theologian. The passages are from his *The Free Choice of the Will*, trans. by Robert P. Russell in *The Teacher; The Free Choice of the Will; Grace and Free Will* (Washington, DC: Catholic University of America Press, 1968), 95, 218–219.
- l. St. Basil: Basilius, Bishop of Caesaria, b. 329.
- li. St. Gregory of Nanzianze: Gregorius Nanzianenus, Bishop of Sasima and of Constantinople, fourth century.
- lii. Origen, *The Philocalia of Origen*, Greek text with English introduction and indices by J. Armitage Robinson (Cambridge: Cambridge University Press, 1893; reprint, Whitefish, MT: Kessinger Publishing, 2005).
- liii. John of Jerusalem: Bishop of Ptolomais, neo-Platonist, date of birth uncertain; d. about 414.
- liv. Philaster (Philastrius), Bishop of Brixia (Brescia), in the latter part of the fourth century.
- lv. Boethius: Anicius Manlius Severinus Boethius, c. 480–524; Roman philosopher who translated Aristotle.
- lvi. Hermes Trismegistus: supposedly an Egyptian priest who died between 100 and 300; purported author of a body of works.
- lvii. Gymnosophists: English name by which ancient Greeks designated the ascetic philosophies of India.
- lviii. Pletho: Georgius Gemistus, 1355–1450; organized a society of Platonists, the Academy, under Cosimo di Medici. Psellus: Michael Psellus, 1018–after 1078; Byzantine author, scholar, and statesman.
- lix. Manasseh ben Israel: 1604–1657; Amsterdam scholar, author of several books written for non-Jews, including: *Conciliator* (3 parts, 1632–1651); *De Termino Vitæ* (1634); *De Creatione* (1635); *De Resurrectione Mortuorum* (1636); and *De Fragilitate Humana* (1642).
- lx. *Ḥagigah*, trans. I. Abrahams (London: Soncino, 1938), 71.
- lxi. Van Helmont cites Psalms 139:4, though verse 5 seems closer to his paraphrase.
- lxii. Zoroaster: Zarathustra; 11–10 century BCE, Persian prophet and religious poet. Pythagoras: Pythagoras of Samos; born c. 569 BCE in Samos, India, died c. 475 BCE; Greek philosopher and mathematician. Epicharmus: c. 530–c. 440 BCE; Greek poet. Empedocles: c. 490–430 BCE; Greek philosopher, statesman, poet and religious teacher. Cebes the Theban: disciple of Socrates and Philolaus, and a friend of Simmias of Thebes; one of the speakers in the *Phaedo* of Plato.

- Euripides: c. 480–406 BCE; Greek playwright. Plato: 429–347 BCE; Greek philosopher. Euclid: fl. 300 BCE; Greek mathematician. Virgil: Publius Vergilius Maro; October 15, 70 BCE–September 21, 19 BCE; classical Roman poet. Cicero: Marcus Tullius Cicero; born on January 3, 106 BCE and murdered on December 7, 43 BCE; Roman orator, lawyer, politician and philosopher. Plotinus: 205–270; founder of the Neoplatonist School. Iamblichus: c. 250–c.330; founder of the Syrian school of Neoplatonism. Proclus: 410–485; most important of the later Neoplatonists. Porphyry: 234–c.305; Neoplatonist philosopher and scholar. Marcellus Ficino: 1433–1499; founder of the Florentine Academy. Jean Fernel: 1497–1558; physician and teacher; author of *De abditis rerum causis* (On the hidden causes of things; 1548), Jerome Cardan: Jeronimo Cardano, 1501–1576; Italian physician, mathematician and astrologer; author of *De immortalitate animorum* (On the immortality of souls). Pompanazzi: Pietro Pomponazzi, 1462–1525; Italian philosopher.
- lxiii. Aristotle, *Generation of Animals*, trans. A. L. Peck, Loeb Classical Library (Cambridge: Harvard University Press, 1942), 357, 171.
- lxiv. Van Helmont erroneously cites Psalms 51:7.
- lxv. This sentence is not found in the English Standard Version.
- lxvi. Hebrews 7:5: “And those descendants of Levi who receive the priestly office have a commandment in the law to take tithes from the people, that is, from their brothers, though these also are descended from Abraham.”
- lxvii. Hebrews 7:3: “He is without father or mother or genealogy, having neither beginning of days nor end of life, but resembling the Son of God he continues a priest forever.”
- lxviii. Psalms 33:15: “he who fashions the hearts of them all and observes all their deeds.”
- lxix. The text spells this wrong: אַרְךְ אִפְיִם; the phrase, literally meaning “long countenance,” is usually translated as “long suffering.” אַרְיֵךְ אִנְפֵּיךְ literally means “long face.”
- lxx. The RSV version: “Will he delay long over them?”
- lxxi. The RSV version: “The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance.”
- lxxii. This is the Simon-Sperling translation, 3:160.

- lxxiii. *Modim*: reference to the *amidah*, literally meaning “standing,” the central prayer of the Jewish service, recited while standing.
- lxxiv. *Minḥah*: afternoon prayer; *Erev Shabbath*: the eve of the Sabbath.
- lxxv. Van Helmont cites col. 515f.; the translation comes from the Simon-Sperling edition, 270a, 5:367.

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